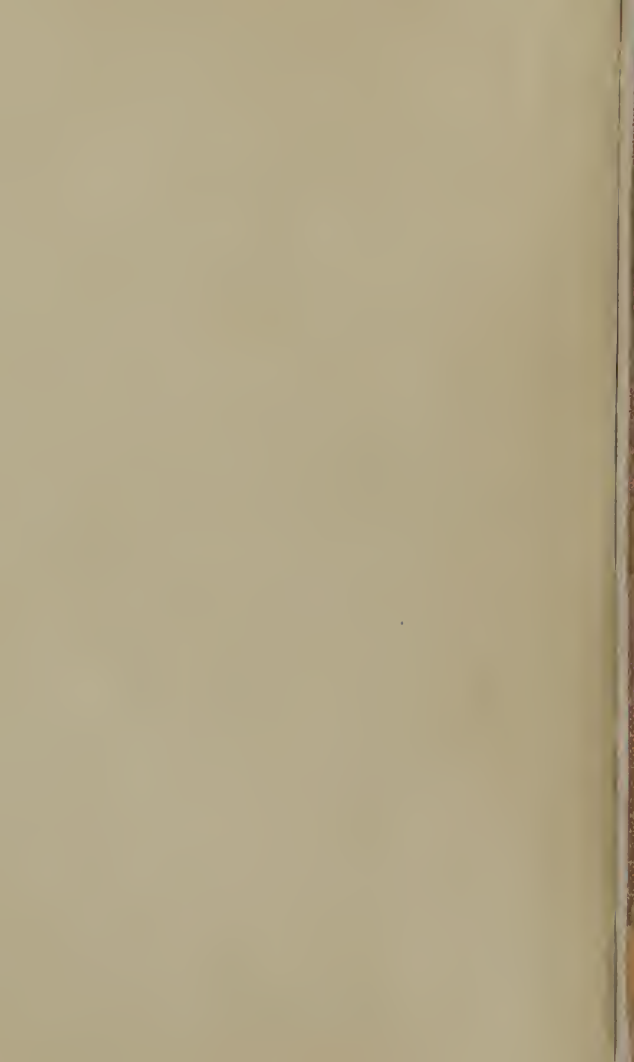


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LICENTIOUSNESS

AND ITS EFFECTS

UPON

BODILY AND MENTAL HEALTH.

**"Vice is a Monster of such frightful mien,
That to be hated, needs but to be seen."**

By A PHYSICIAN.

WM. H. GRAHAM.

Tribune Buildings, 160 Nassau-st. New-York.

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OPINIONS  
OF  
CLERGYMEN, PHYSICIANS, &c.

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It is time for those who love the purity, and well-being, and the most interesting relations of human society, to speak out upon a vice which is dangerous in proportion to the secrecy and silence in which it has been involved.—*Prof. Stuart.*

I am deeply impressed with the conviction, that information upon this subject is greatly needed, and that the general diffusion of knowledge in respect to this (solitary) vice, would result in incalculable good.—*Prof Finney.*

It is a sad truth, that many married persons, thinking that the flood gates of liberty are set wide open without measure or restraint have felt the final rewards of intemperance and lust.—*Bishop Taylor.*

The subject is one of immense importance, and demands the profound attention of every friend of man.—It is in vain longer to shuffle it off, when those whose opportunities, best qualify them to give an opinion, do not hesitate to say that solitary vice is rapidly gaining ground among us. It is a subject which must be met.—*Dr. William A. Alcott.*

## TO THE READER.

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The writer is confident that he cannot better address himself to those who may care to peruse this little volume, than in the following sentiments of an eminently good man, Jeremy Taylor. "Reader, stay, and read not the advices of the following pages, unless thou hast a chaste spirit, or desirest to be chaste, or at least, art apt to consider whether you ought or no. For there are some spirits so imbued with uncleanness, that they turn the most prudent and chaste discourses, into filthy apprehensions, like diseased stomachs, changing their very cordials and medicine into bitterness; and in a literal sense, turning the Grace of God into wantonness. They study cases of conscience in the matter of carnal sins, not to avoid but to learn ways how to offend God and pollute themselves: and search their houses with a sunbeam, that they may be instructed in all the corners of filthiness. I have used all the care I could, in the following periods, that I might neither be wanting to assist those who need it, nor yet minister any occasion of fancy, or vainer thoughts to those who need them not. If any one will snatch the pure taper from my hand and hold it to the devil, he will only burn his own fingers, but shall not rob me of the reward of my care and good intentions, since I have taken heed how to express the following duties, and given him caution how to read them."

## LICENTIOUSNESS, &c.

NUTRITION and REPRODUCTION are the two great functions of the human body. By the first, the system grows, is nourished and sustained. In detail, it includes digestion, absorption, circulation, respiration and secretion. By the second, the species is perpetuated. The exercise of the first, is constant, and must go on to the end of life. The organs necessary for this function are among the first formed portions of the body. Not so with that of reproduction. These organs for years are not fully developed, nor after they are developed is the exercise of their function but seldom needed, and strictly speaking, for health, their exercise is never necessary. This some will doubt or deny; but there are facts enough to settle the point.

In order to understand the evil effects of Licentiousness or the abuses of the sexual instinct, and the best means of preventing and remedying those effects, a few physiological explanations will be useful.

The human body, through the wonderful agency of vitality, is made up from the common matter of the world around us; of the elements of the food and drink

taken, and the air breathed. In all animals and plants, there is a mysterious principle constantly at work which we cannot, in any way, appreciate or understand, except by its effects. This principle we call *life*. "Life," said the distinguished Dr. Rush, "is a temporary victory over the causes which induce death." It is this principle which causes the heart to pulsate, the blood and fluids to circulate, (often in direct opposition to the force of gravity,) the food of various kinds to be transformed into chyme, chyle, blood, and thence into the various structures and substances of the different parts of the body, which substances and structures are also constantly being wasted and replenished by this same power. It is also this same principle which, as far as may be, repairs the mutilations and injuries of plants and of animal bodies; and which maintains the body at very nearly the same temperature, whether surrounded by an atmosphere *cooler* or *hotter*, than that of the body. By virtue of this power, operating through the nerves, we perceive our internal and external wants, our conditions and relations, make all voluntary motions, think, reason, feel and act.

The nervous system is the more immediate domain of vitality or life, and may be said to preside over the various functions of the different parts and organs of the body. It is also more immediately concerned in the

operations of the mind. It has been said that the nervous system constitutes the man ; and that the bones and muscles, and the whole assemblage of internal organs with their various functions, are only intended to sustain and serve the nervous system. Certain it is that the nervous system is one of the most important and therefore most interesting portions of the human body, it being more largely endowed with vitality than any other part.

The nerves of the human body are generally divided into two classes—the *Ganglions* and *Plexuses*, with their various cords and branches, and the *Brain* and *Spinal Marrow*, and their cords and branches. The *first* are called the nerves of *organic life*, and are distributed to and preside over the various internal organs concerned in nutrition, the stomach, heart, blood vessels, lungs, liver &c. The *second* are called the nerves of *animal life*, and are the medium of sensation, perception, of mental effort and volition, and are connected with the muscles of voluntary motion.

The reproductive organs hold important relations to both these systems of nerves ; the function of reproduction depends upon these two systems. The power to *exercise* these organs is dependent upon the nerves of *animal life* :—the *growth* of these organs, the *secretion* or *formation* of the reproductive fluid of the male :

and the power by which it is thrown from those organs, is from the nerves of *organic life*

These organs being largely supplied with nerves from both systems—the nerves of organic life which go to the stomach, heart, lungs, &c., and the brain and spinal marrow, there is a powerful reciprocation of influence between the reproductive organs and those of nutrition, and also of the brain and spinal marrow.

In consequence of this reciprocation of influence, the reproductive organs are always sympathetically affected by the conditions of those organs of nutrition, both in health and disease; and on the other hand, the organs of nutrition are equally affected by the condition of the reproductive organs.

This reciprocation of influence is likewise equally strong between the reproductive organs and the brain and spinal marrow. The state of health and the diseases and excitements of these organs always affect the brain and thus the mind. In this way often, impure thoughts and imaginations are caused in the mind, however revolting to the feelings of the individual it may be. On the other hand the licentious exercises of the brain or mind act upon those organs, stimulating them, and causing in them a peculiar excitement.

In this way libidinous thoughts may at first excite the sexual organs, causing in them an increased flow

of blood, and augmented heat, and then in turn these organs excite in the brain, libidinous thoughts and imaginations to an extent now beyond the control of the individual, although at first, he was perfectly passive in the exercise of those thoughts.

So powerful is this reflex action between the reproductive and mental organs, that persons, who are at one time most strictly chaste, in consequence of some general or local disease, which finally concentrates more particularly upon the sexual organs, producing in them weakness and preternatural excitability, may become exceedingly obscene and unchaste, and the sufferer seems often to be impelled in such a degree that he cannot help but yield to those propensities.

A knowledge of these relations, sympathies and reciprocities between the different parts and organs of the body, and between the body and the mind, is most important, and should be well pondered by all who desire health of body and purity of mind. Without a healthy body there cannot be a healthy mind. Without a healthy mind there cannot be a healthy body.— Let it not therefore be said, that those who have much regard to the taking care of the body, which implies nothing less than a knowledge and practice of “temperance in all things,” “do not well or wisely,” and on the other hand, let none deceive themselves with the

thought that they can live in the highest enjoyment of body without reference also to the state of the mind

It is conducive to health always to have a consciousness that we are at peace with self, with the world, and with Him on whom we must always depend whether we would or not, and in whom we ever "live, move, and have our being" To keep one's self always "pure in heart" is not an arbitrary law, but is compatible with bodily enjoyment and health; and yet more *it is indispensable.*

Nor let it be said by any, as it has been, that those who have much regard to the condition of the body, contemplate man too much as a mere *animal* being. Far better for mankind had it been, if they had long ere this known more how to preserve the health of the body. The righteous Noah, notwithstanding he had been so eminently favored of heaven, when left to himself to sensualize the body by alcoholic stimulation, through the stomach, committed the most loathsome and degrading sin of which human nature is capable: and this is but an example of what has often taken place in every age of the world.

Among the captive children of Israel to stand before the king, there were selected those who purposed in their own heart that they would not defile themselves



with the portion of the king's food, nor with the wine which he drank. Daniel and his three friends were among the number who had been selected, and at Daniel's request they were proved ten days, at the end of which time "their countenances appeared fairer and fatter in flesh than all the children who did eat the portion of the King's food" and at the end of the three years "in all matters of wisdom and understanding which the king required of them" they were found "ten times better than all the magicians and astrologers that were in his realm.

By those at least who love to gratify depraved, morbid and sensual appetites, it will be said that the taking care of the body had little or no influence in this remarkable incident in Sacred History; that the agency was miraculous, and had no reference to the causes that act upon the body to give vigorous health. There is not a doubt but that those persons knew well the influence of external agencies, or there never would have been the purpose to avoid the defilement of certain kinds of food and drink. Nor was there probably any *very marked change* in the course of *ten days*. Those worthy persons, without doubt, had always given attention to health. There was no need of a miracle if this view be correct.

In order to understand how much the health of body

and mind may be affected by different kinds of food and drink, and various habits and excitements of the mind upon the body, and particularly upon the reproductive organs and instinct, some further physiological explanations may prove useful.

In a state of perfect health, the nerves of organic life have no animal sensibility. These nerves, it will be remembered, preside over the functions of nutrition. When these nerves and the organs over which they preside, are strictly healthy, there is no consciousness of possessing such organ. As far as feeling is concerned, we seem not to have any stomach, heart, liver or lungs, or any internal organs. There is no local feeling of any particular part; and "without being conscious whence it comes or on what it depends, the animal is simply conscious of a general, and as it were a spiritual joy." In this natural state of things, the mind in its every faculty and operation, goes on healthfully and pleasantly. "The thoughts flow with greater ease and increased energy, the imagination becomes more vivid and vigorous, and the memory more clear and active." A person in such a state of health is not likely to cheat or in any way wrong a fellow-being—to set at defiance the laws of his Maker, or in any way degrade himself by grovelling sensuality; and if ever he is capable to pray to the Omniscient One, and to desire earn-

estly and act for oneness with Him, it is particularly so when there is present such a state of health in the body. This state of delightful sympathy between the body and the mind, should be preserved through life. The body should be thus kept that the mind would be as habitually serene and cheerful as in healthy childhood. Those bereavements and chastisements from the hand of a merciful Heaven, must, it is true, be deeply felt by all; but ever and anon, all is again sunshine, peace and joy. Thus it is in perfect health.

On the other hand when, by the various irritations caused by improper kinds, qualities and quantities of food and drink, and the various undue and unhealthy excitements of the mind, disease is brought on in the nerves of organic life, and a diseased state of the organs over which they preside, the scale is wonderfully changed. The individual is now irritable, peevish, and restless. He is unhappy and yet he knows not why. Things that before gave him little or no trouble, now so irritate him that every thing seems to conspire to make him wretched. Often too, in such states of the system, the individual is irresistibly impelled to deeds, the mere thought of which, in his sober moments, he would have shrunk from with horror.

In all those undue excitements, both of body and mind, the nerves of the sexual organs suffer, in common

with those of the other organs of the body ; especially with those of the alimentary organs, and with the brain. In this way a morbid preternatural state of excitability is brought on, and the sufferer is thus often brought into a state of excessive desires and unclean thoughts, which in vain he attempts to resist. Insane persons often thus become exceedingly obscene and give themselves up to solitary pollution, while in health they were chaste. In such cases it hardly need be said that the practice of self-pollution will always aggravate, increase, and confirm the disorders, both of body and mind.

To show to what extent the healthfulness of the sexual instinct, and of the system and instincts generally may be influenced by controllable circumstances, many facts might be given.

The case of the natives of Pitcairn's Island, in the Pacific, strikingly illustrates the power of different agencies in diet, general regimen, habits of education and life in developing a healthy state of the reproductive organs and instinct, and of the system generally. The following has been published as an abstract account of this interesting people.

“ Nearly fifty years ago, a mutiny took place on board the British ship *Bounty*. The captain, with a number of his men, was set adrift in a small boat, and the mutineers proceeded with the ship to Otaheite, where they remained a short time, and then a part of

them, having selected them wives from the native females and taken several native males with their wives, with them on board the *Bounty*, they put off to sea in search of a more secure retreat, and finally settled upon Pitcairn's Island, in the Pacific. Here jealousies arose between the white and native males, which resulted in the death of all the males of both colors, except one of the mutineers, who afterwards took the name of John Adams. The mutineers were not cut off, however, till they had become the fathers of nineteen children. These children were carefully trained up by John Adams, in habits of industry, virtue and piety. From those who visited the island after these offspring had become of marriageable age, and several of them had become parents, we learn that the women all understood the art of midwifery. Their births generally took place during the night time, and the duration of labor was seldom longer than five hours, and had not yet in any case proved fatal. There was no instance of twins, nor of a single miscarriage, except by accident. Infants were generally bathed three times a day in cold water, and were sometimes not weaned for three or four years; and when that did take place, they were fed upon food made of ripe plantains and boiled taro root, rubbed into a paste. The surgeon of one of the ships that visited that island, remarked that nothing was more extraordi-

nary in the history of the island, than the uniform good health of the children. The teething, says he, is easily got over; they have no bowel complaints, and are exempt from those contagious diseases which affect children in large communities. Before marriage, the young females assisted old Adams and their brothers in the cultivation of the land, by which means they had much invigorating exercise in the open air. Their dress was simple—of their own manufacture from the paper mulberry tree—and so fitted as to admit of a free circulation of air over the whole surface of the body. The men and boys, except on Sunday, when they appear in English dresses, generally wear only the *mara*, or waist-cloth, which, passing over the hips and between the legs, is knotted behind. The climate is in fact too hot for cumbersome clothing. The women, when working, use only a petticoat with a jacket. Their beds were mattresses composed of palm leaves, and covered with native cloth, made of the paper mulberry tree. Yams constitute their principal food, either boiled, baked, or mixed with cocoa-nut, made into cakes, and eaten with molasses extracted from the tee root. Taro root is no bad substitute for bread; and bananas, plantains and ap-poi are wholesome and nutritious fruits. They but seldom kill a pig, living mostly on fruit and vegetables. With this simple diet, early rising, and taking a great

deal of exercise, they are subject to few diseases; and Capt. Beechy says they are certainly a finer and more athletic race than is usually found among the families of mankind.

The young men born on the island were finely formed, tall, robust, athletic, healthy and handsome—their countenances open and pleasing, indicating much benevolence and goodness of heart; but the young women particularly were objects of attraction, being tall, robust and beautifully formed—their faces beaming with smiles and indicating unruffled good humor. Their simple food, and early habits of exercise, gave them a muscular power and activity not often surpassed. Their agility and strength were so great, that the stoutest and most expert English sailors were no match for them in wrestling and boxing. It is recorded on the island that George Young and Edward Quintal have each carried at one time a kedge anchor, two sledge hammers, and an armorer's anvil, weighing together upwards of six hundred pounds; and that Quintal once carried a boat twenty-eight feet in length.

The females were almost as muscular as the males, and taller than the generality of the sex. A young girl, says Capt. Pipon, accompanied us to the boat, carrying on her shoulders, as a present, a large basket of yams, over such roads, and down such precipices,

as were scarcely passable by any creatures except goats, and over which we could scarcely scramble with the help of our hands; yet with this load on her shoulders, she skipped from rock to rock like a young roe.

The manners and demeanor of these young people exhibited a degree of modesty and bashfulness that would have done honor to the most virtuous and enlightened people on earth. Adams assured his visitors that not one instance of debauchery or immoral conduct had occurred among these young people, since their settlement on the island; nor did he ever hear or believe that any one instance had occurred, of a young woman's having suffered indecent liberties to be taken with her. Their simple habits of living, and their native modesty, assisted by the precepts of religion and morality, instilled into their young minds by Adams, had hitherto preserved these interesting people from every kind of debauchery.

The innocence and simplicity of these interesting young creatures are strongly exemplified in the following description:—‘By our bed-side had already been placed some ripe fruits, and our hats were crowned with chaplets of the fresh blossoms of the nono, or flower tree, which the women had gathered in the freshness of the morning dew. On looking round the apartment, though it contained several beds, we found



no partition, curtain or screens: they had not yet been considered necessary. So far indeed from concealment being thought of, when we were about to get up, the women, anxious to show their attention, assembled to wish us good morning, and to inquire in what way they could best contribute to our comfort, and to present us with some little gift which the produce of the island afforded."

As a proof how very much simple diet and constant exercise tend to the healthful state of the body, the skin of these people, though in such robust health, compared with that of the Europeans, always felt cold, and their pulse was always considerably lower. The doctor examined several of them. In the forenoon, he found George Young's only sixty: three others in the afternoon, after dinner, were sixty-eight, seventy-two, seventy-six; while those of the officers, who stood the heat of the climate best, were above eighty.

Their teeth are described as beautifully white, like the finest ivory, and perfectly regular, without a single exception; and of such great strength, that they would tear off the husks of cocoa-nuts with them, with the utmost ease and safety.

Capt. Pipon thinks that from such a race of people consisting of fine young men, and handsome, well-formed women, there may be expected to arise here-

after, in this little colony, a race of people possessing, in a high degree, the physical qualifications of great strength, united with symmetry of form and regularity of features."

To those who are not informed on these subjects, such narrations, although well ascertained facts, appear more like idle tales, and mere romance than reality. Until people will consent carefully to search for physiological truth as for "hid treasures," and desire ardently to live in purity before their Maker, it is wholly in vain to expect any very permanent good to result from human efforts at improvement.

That the evils arising from the abuses of the sexual instinct are terrible, none can doubt. Idiocy, a most deplorable form of insanity, in which there is often apparently a complete obliteration of the mental and moral faculties is oftener caused by solitary vice alone, than by all other known causes of insanity. This statement is according to the testimony of those who are the best qualified to judge, and have the most ample means to know the facts. The testimony of the able and distinguished Superintendent of the Massachusetts Lunatic Hospital, at Worcester, on this subject, is as follows:

"No cause is more influential in producing insanity, and, in a special manner, perpetuating the disease, than self-pollution. The records of the institution give an

appaling catalogue of cases attributed to this cause; and yet such records do not show nearly all the cases which are justly ascribed to it. For it is so obscure, and so secret in its operations, that the friends in almost all cases are wholly ignorant of it. It is in a few cases only, where the practice of the vice becomes shamefully notorious, that the friends are willing to allow its agency in the production of any disease, particularly insanity; and yet no cause operates more directly upon the mind and the feelings. The mental energies are prostrated by the habit in innumerable cases, long before the delusions of insanity appear. Indeed, there are many cases in which insanity does not intervene between the incipient stages of that mental and physical imbecility which comes early upon the victim of self-pollution, and the most deplorable and hopeless idiocy, in which it frequently results."

The reason why *solitary* vice, more than *social*, is so often the cause of idiocy, and why it causes such destruction of the nervous system, and the health generally, is because of its *frequency*. Both in solitary and social indulgence the peculiar convulsive paroxysms throughout the body and nervous system generally constitute one of the most powerful excitements and agitations to which the system is ever exposed, but probably not more so in one case than in the other.

The more baneful effects of solitary vice, must, we think, be caused by the more frequent repetition. It has been very common, and has grown into something of a fashion among medical men and writers upon this subject, to deny emphatically *solitary* indulgence; so that comparatively, they would almost recommend *social* vice instead. It is said that the practice is wholly *unnatural*. So also is any sexual indulgence beyond that which is necessary for the continuation of the species. Such teachers should know, if they do not, that often, at least, in social vice, the agency used is more *mechanical* than otherwise, that the loathsome and degrading practice is carried on socially while yet in the imagination there is another, an imaginary and more desirable object for gratification. The required mental action and power of lewd imaginations cannot be greater in such cases, at least, than in *solitary* vice, nor the stimulation of the organs, and excitement of the nervous system more intense and injurious. It is said also, that solitary vice is commenced more early in life. This is generally true, and it is also true that injurious practices and excesses of whatever kind are more destructive and pernicious to the young and growing body than in one that has arrived at maturity. But this objection, too, is wrongly made, since it relates to the *time* at which the practice is commenced, and no

to the *manner* of the indulgence. The true cause of the greater perniciousness of solitary vice is its more frequent repetition.

This form of licentiousness has been termed "Onanism." The term thus used, is incorrect. According to the requirement of the divine law, Onan was to raise up seed to his deceased brother. This he refused to do, by which he incurred the displeasure of the Lord, and for which the Lord slew him.

If it were asserted that the practice of solitary vice among boys were exceedingly common, it is saying only what should be known by all, and more particularly by parents, guardians and teachers. To a parent who is at all acquainted with the destructive effects of this vice, it is most painful to contemplate the danger to which his son is, in the present state of society, almost continually exposed. Whether in school or out of school, if he is allowed to mingle with other boys, he is in constant danger of being initiated into the abominable practice. A knowledge of this vice is more frequently communicated among playmates, from one boy to another. Servants and others of loose morals and bad habits often teach young boys that the practice is manlike, and has a tendency to make them men. Abhorrent as it is, parents have sometimes been the teachers of the practice.

Let all who have charge of youth beware lest the practice become a deep rooted habit at an earlier age than would be at all dreamed of, and the effects upon the constitution so inveterate that with the greatest difficulty, if at all, they can be removed. Need it be said, parents should ever be at their post. If the father suffers the son to pass the tenth or twelfth year of age, without giving him suitable instruction respecting the function of reproduction, and particularly the dangers of solitary vice, and of its ruinous effects upon body and mind, if his son should suffer from the practice, himself incomparably more than any other is to be blamed.

It is a question in the minds of many who should be the instructors of youth on these subjects? Such teachers there should be, all will admit. Sadly is it often true that parents themselves are any thing but chaste. Can such give what they have not—only the pure in heart can lead the young mind on to righteousness and truth. The young should be early taught the different parts of the human body. If this were properly done (and parents should be the qualified teachers) and with a heart pure, and a spirit earnest, and if the dietetic and other habits of the young were made what they should be, then could the youthful mind be brought to contemplate the reproductive organs as it

would any other part of the body ; then would they be most likely to escape the horrible evils of solitary vice.

The Rev. E. M. P. Wells of Boston, a distinguished manager and teacher of boys, has been in the habit of bringing this subject before the boys under his charge, and of instructing them respecting the sexual organs and instinct. Says this Mr. Wells,—“Occasionally, an impure minded boy, when he first hears me speak on the subject will evince, by his looks and manners, that his mind has been corrupted. But in a few days all this disappears, and he learns like the other members of the school, to listen to my instructions of this kind, just as he listens to my instructions on any other organs and instincts of the body.”

There is an opinion, by no means uncommon, that to sustain firm health, at least occasional emission of the seminal fluid is necessary. This is altogether wrong. Though the individual live to be “three-score and ten,” there is for the best keeping of health, no real necessity for the emission of this fluid. The most perfect health does not require it. Far better than now would it be for almost every human being, hygienically speaking, if they lived both mentally and bodily in a perfect state of celibacy. Repeatedly, persons have come to the author for advice in regard to sexual weakness and debility, in which cases, because there had been such a

concentration of feeling in those organs, they had been advised forsooth, to resort to the gratification of the instinct, the very thing they should most avoid. Fornication even has been recommended ; as well might we advise the man who after leaving alcoholic stimulants, with the morbid appetite yet upon him, to have recourse to the dram to cure *that* craving. While such advice is followed, there can seldom be much improvement in health, whatever other means may be used. There are natural and effectual means by which to reduce those feelings however strong they may be ; and if there ever is a time when sexual feelings should not be indulged, and the instinct in any way gratified, it is in such cases of genital prurience and weakness.

Total abstinence and the most perfect chastity of both mind and body, is the plain and easy rule in all such cases of excessive desire.

It is said that married persons generally live longer than those who enjoy a state of "single blessedness." This is often the case, notwithstanding in civic life the true and heavenly institution of marriage has been well nigh exterminated. In its first love the parent dares not trust the warm gushings of that pure and youthful heart. Those feelings known only by those who have once experienced them, were not caused only to be stifled and resisted. But in the eyes of the world



they must be. A future and more mature yet infinitely less luxuriant crop of those rich flowers of existence, are considered the best. Who can believe that in marriage mere sexual gratification is the cause of longer life? Is it nothing to health for one to live with that being whose very soul is a part of his, and his own a part of it? What wonder that human life should be abbreviated, if men and women determine to live on through the world but half themselves? Would to Heaven, that parents understood the true relation of the sexes! Then, not often as now, would we see those pure feelings smothered out and those truthful affections blighted. Only let natural laws be understood and observed, and nature ever true to herself, will point out the time *when* marriage should take place. "Marriage is honorable in all." In spirit to mock, or in seed desecrate it, a demon only is capable. More devils than seven, are his, who would annihilate it. But as in the days of the apostle there are times and circumstances when "it were better not to marry." How reasonable is it then that man is so constituted that health does not require marriage!

This world is said to have its forms and fashions in all things. It is now generally considered beneath the dignity of the ministerial office to attempt any thing like particular instruction concerning the sexual instinct.

Ever has it been true, that where human depravity is most conspicuous and human wrong-doing is carried to the greatest extent, licentiousness prevails. At the present day in our own enlightened and Christian country, it is fast increasing. Nor is the church very near being free from the abomination. It is not *fashionable* in these days of modesty to talk of this vice. To rebuke it in high places is not always convenient.

By some means it seems that in latter years, in our country, ministers of the gospel are every now and then found to be abominably licentious. This lamentable evil is said to be on the increase. Would it not appear that their habits and conditions in life above others, might prevent them from thus being led astray.—But the plain truth is, if men do not learn to be temperate in all things, to take care of the body, and make it a fit temple for the spirit of God to dwell in ; if they will persist in setting at defiance the laws of nature in their bodies, however near at times they may have, been to God, and however much desired oneness with him, in an unguarded moment the fires of lust will kindle within them, and with fiend-like imperiousness they will be hurried on to commit the vilest wickedness, of which human nature is ever capable. Ministers of the gospel as well as others, must learn to appreciate the power of the body over the mind ; a want of this

knowledge has been the ruin of some of the best spirits of the human race.

Some of our country's teachers in sacred things, have contended that the labors of those respectable and philanthropic persons, who are engaged in the cause of Moral Reform, have been a cause of increasing licentiousness and particularly in some instances of clergymen. No doubt, if Jesus Christ were on earth there would not be wanting those in high places, who would be always ready to accuse him of being a "turner of the world upside down." "Let us alone!" is the cry of unclean spirits, when they are in danger of being cast out. It is to be hoped that this large, increasing and highly respectable class of reformers, will yet see the necessity of directing efforts more than hitherto, to the *causes* of the evils they seek to remedy. But these efforts as they are, have done much good, and thousands have been rescued. To the objectors of "Moral Reform" let the Apostle Paul say "To the pure all things are pure;" implying also that to the impure, all things are impure. To those whom the garment fits, let it be applied. Good men have not always been too *chaste* to speak of chastity. Bishop Jeremy Taylor is a good example, none could speak more fearlessly than he.

To bodily vitality nothing can be added; but to waste it is easy. This can be done by degrees, so impercepti-

ble as not to be at all suspected. It has been well said "that a constant dropping wears the hardest stone."—That the delicate snow flakes, too small to be appreciated, in time become a destructive avalanche; and the little rain, and snow, and dew, collect until there is formed the mighty cataract. So a little medicine, tea, coffee, wine and toddy, a little impure air, and a little neglect in cleanliness, and kind and quantity of food, from day to day permitted, will, with inevitable certainty, if continued, sooner or later bring on terrific disease and violent death."

Among the multiform causes of disease and suffering, the abuses of the sexual instinct have been exceedingly common—nor is married life by any means free from those evils. How common has it been to see persons commence married life with comparatively good constitutions, and in the course of a few years, have about them a puny and sickly offspring, which together with themselves must drag out a few miserable years, or perhaps pass quickly into the grave. In some cases for awhile, the health of the connubial pair will be comparatively good, and in due time they may be blessed with one or more healthy children. The following case of one of the patients of our friend, Dr. Graham, is no uncommon one. "I married" says the patient who ~~was~~ a large, well formed man, with a very large cerebel-

lum, seven years ago at the age of twenty six. At the time of my marriage, as before, I was very vigorous and athletic. My habits were active, and my employment in the open air. My sexual propensity and power were exceedingly great, and my indulgence, as I now learn, was excessively intemperate. During the first four years of my connubial life, my health remained tolerably good, but was gradually impaired. At the age of thirty-one, I began to be affected with pain in the spermatic cords, extending to the thighs and also over the loins; pains in the neck of the bladder and in the kidneys, attended with excessive discharges of urine; and severe contractions alternating with great relaxation of the spermatic cords. I soon became excessively nervous, and suffered indescribably. I put myself under medical prescription, but without benefit. My symptoms continually became worse and worse; and I was in a short time so emaciated and so feeble, that I was obliged to keep my bed. I then put myself upon a diet of coarse wheaten crackers and water, and in the course of six weeks was able to leave home and to journey. I found that animal food aggravated all my symptoms, and therefore I continued, during my absence from home, to live strictly on vegetable food, and in six months I gained sixty-four pounds in weight.\*

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\* Abstinence from sexual indulgence was a very important, if not the principal cause of this great increase of weight and general improvement of health.

“ My first two children are living and healthy, and appear to possess a good constitution. Since these, we have had five puny children, all of which are dead.— Of these five, four were twins. One pair of the twins were still-born, and the other pair died soon after birth. My wife for the last four or five years has been continually feeble and sickly, and suffered a great deal.”

As to the frequency with which the sexual instinct may be gratified, consistently with health there has been much error. It has been said “ that for the healthy and robust it is better not to exceed the number of months in the year; and that they cannot habitually exceed the number of weeks in the year, without in some degree impairing the constitutional powers, shortening life and increasing the liability to disease and suffering, if indeed thereby, they do not actually bring on serious disease; and at the same time transmit to the offspring, an impaired constitution, with strong and unhappy predispositions.

Here again comes the valuable lesson that our bodily instincts were created for a specific purpose. The appetite for food that the great function of nutrition might go on. The appetite for drink that the necessary portion of water for the system would be called for.— When these instincts are left to the promptings of nature and are not depraved, who does not see the

admirable fitness in things—a fitness ever worthy a benevolent Creator. If we felt no hunger how would we know when to eat, or no thirst when to drink ; so that in our instincts, there is a pleasure as well as an end. When we eat and drink sufficient, then pleasure ceases, or rather it would cease did we not so egregiously pervert those instincts. But whether the instincts be perverted or not, always, the gratification of them in any degree beyond the most precise and rigid requirements of nature, is productive of evil consequences. However craving the appetite for food, even for the most healthful, every iota beyond the requirements of nature, is injurious. The same principle applies to the sexual instinct. We have plainly before us the great truth that it is implanted in man for the perpetuation of the species. Then is not the rule for its exercise as plain as can be? Beyond its legitimate object it cannot at all be exercised with impunity. But it may be said, this verily is “straining at a gnat and swallowing a camel. Small matters go to make up a whole. If we desire to be seekers and lovers of truth, by all means let us know what the truth is—let us practice it. “Virtue hath its own reward.” Whatever may be our opinions and regard for future rewards and punishments, this much in reference to our bodily existence is true ; we cannot in any way violate any law of that

existence, without experiencing in that existence to a greater or less extent, the effect of that violation. "He that soweth to the flesh shall of the flesh reap corruption."

Healthy and robust persons should allow themselves the exercise of this instinct only as much as is necessary for its legitimate object, but never any thing more. But some will set up a drunkard's plea, that their strong feelings *must be natural*; and that consequently the gratification cannot be attended with pernicious consequences. Let such objectors set about and learn what *is* natural. Mankind are ever ready to make *feelings* a guide, than which a blinder one cannot be. But it will be said that God has given us susceptibilities of pleasure. It is true—infininitely true. When the system demands to partake of healthy food and water, to drink, to labor with the hands, and exercise the limbs and muscles of the body in an appropriate manner, giving them tone and strength, breathing the pure out door air of heaven, inflating the innumerable air-cells of the lungs and expanding the chest, to wander among the hills and green plains, hand and hand with one's wife and little ones, to trace the crystal stream, view the mighty cataract, the rugged precipices, the high cliffs and burning volcanoes, to "look from Nature up to Nature's God," are all truly pleasant. And then also,



those higher objects, those charities to minister, those hearts to cheer and gladden—those selfishnesses to overcome, the law of love to live out. Such are the wide and open fields for achievements in happiness, virtue, immortality and unperishing glory! But God-like man, God-like in capacity, for happiness for virtue and for good, *will persist* in that course of wickedness, in which he not only disobeys God, but destroys himself. But by the blessing of Him, “who is always near,” man can arrive at godlikeness in virtue and enjoyment, and for the same reason necessarily, he *can* also sink himself infinitely below the brute.

In ill health it is often a matter of serious inquiry, on the part of parents and the parties concerned, whether marital life should be entered into. Most certainly it were better if such persons were healthy. Perhaps the vow is already plighted, the time set. If it be a young man, and he is troubled with nocturnal emissions, which always denote weakness, if he has strong sexual feelings which he cannot control, it were better if he can find some just excuse, or make some hit, which is perfectly honorable towards his “sweet one,” so that he may travel or pursue some course or occupation by which his body will be strengthened and his health renovated. However let not pure love be trifled with. If I *have* an impress in

the heart of that lovely one, and she in me ; if in the eye of Heaven already we are *one*, then deprive me not of the society of such a being, notwithstanding wasting consumption may have wrought its sure work there. But at the same time, in the name of all that is noble, all that is dear, give me a mind to know, and a heart to do, that I may not by grovelling sensuality be the means of augmenting the terribleness of the disease and rendering it ten-fold more speedily fatal.

To one who is acquainted with the human system, its susceptibilities and its diseases, it is no arbitrary requirement of human beings, "Thou shalt not commit adultery." Beyond all peradventure, the abuse of the marital instinct within marriage, is the cause of a vast deal of disease, suffering and premature death. General debility, muscular relaxation amounting to great weakness, pale, sallow and cadaverous complexion, depression of spirits, discontent, disrelish for business, feebleness of the senses, weakness of eyes, impaired vision and loss of sight, loss of appetite, indigestion, longings and immoderate cravings for pernicious food and drink, palpitation, sinking at the pit of the stomach, great susceptibility to atmospheric changes and to cold, weakness of the lungs and cough, diseases of the liver, kidneys and other internal organs, spinal weakness, pain in the back, urinary and sexual

difficulties, barrenness, languid circulation, headache, melancholy and hysterics, weakness and disorders of the brain, impaired memory, insanity, fits and convulsions, insanity, apoplexy, abortions, premature births, and premature death of infants and children, are among the terrible evils caused by adultery in the married as well as the unmarried state.

The causes of licentiousness are numerous and in general but little understood.

Every thing which goes to deteriorate health operates in producing the difficulties in question. In the aggregate the greatest cause of human disease and suffering is excessive alimentation. With this statement it is necessary however to notice two things in connexion.

1. Were the modes of life as to labor, exercise, bathing and clothing, and proportionate exercise of body and mind, such that the body would be far more vigorous than what is common in the world, then the body would be far better able to change and eliminate the amount of food taken. Too warm clothing, and on the other hand, imprudent exposures of the body to great atmospheric changes, as in passing from rooms heated to 60, 70° F., or more, to an atmosphere very much lower, as at the freezing point or at zero perhaps, diminish in a great degree the power of the body to transform and change the food taken. 2. We must

keep in mind the distinction between the amount of *nutrition* and the *bulk* of food. Excessive alimentation consists more in the food being in a *too concentrated form* than too much in bulk. If an animal be fed on highly concentrated food, as fine flour, fine bread, starch, sugar and the like, for a length of time, they invariably droop and die. Healthy dogs fed upon fine wheat bread and water will always die in fifty days, varying only a day or two. If they are fed upon wheat meal bread, in which the bran is left, they are found in no respect to suffer; and the reason is this bread has the due proportion of nutritious and innutritious matter. In civic life almost every dish is prepared in a form too concentrated.

The excessive use of animal food is a very prominent cause of concupiscence. Flesh meat is too stimulating. It always causes a hotter skin and a more rapid pulse, and is more heating and feverish in its tendency than vegetable food. If a right selection of vegetable food, including fruits is also made, and a proper quantity and at suitable times, is taken, it is as a rule far better in any respect for the health of both body and mind. In no case, however long animal food may have been used, is it best to go further in the use of animal food than to take good milk or cream, and then only in small quantity. Cream is for many persons

best—perhaps for all. If flesh meat is used, the lean healthy flesh of clean animals, according to the Jewish law, only should be used. It should be very plainly prepared without any heating spices or condiments, and taken but once a day and in moderate quantity.

All exciting, heating and narcotic substances, whether of food or drink, should be avoided, such as all alcoholic drinks, tea, coffee, tobacco, mustard, pepper, ginger, cloves, spices, &c. &c. These substances all serve to irritate the nerves of organic life and through them the organs over which these nerves shed their influence, and thus the whole system, and by the influence of the body the mind also sympathises in difficulties induced. The organs of reproduction, it will be recollected, share largely in the supply of nerves of organic as well as of animal life. Thus it is that by improper food and drink a most deplorable state of weakness, preternatural irritability, excitability and concupiscence are caused.

In reference to the effects of different kinds of food and drink, we cite the following facts of actual scientific demonstration and experiment drawn from the principles laid down by Dr. Beaumont, whose praiseworthy observations and experiments, for years were made upon persons cured of a wound in the stomach which healed leaving a valvular opening in the organ, so that the effects of different kinds of food and drink could

easily be demonstrated. These facts from Dr. B. are most instructive and should be heeded by all who desire purity, health and enjoyment of body and mind.

“On the whole, the valuable rules to be drawn from Dr. Beaumont’s book are,

1. Bulk—or food possessing a due proportion of nutritious and innutritious matter, is best calculated to preserve the permanent welfare of the digestive organs, and the general interests of the system.

2. The food should be plainly and simply prepared, with no other seasoning than a little salt, or perhaps occasionally a very little vinegar.

3. Full and deliberate mastication or chewing, is of great importance.

4. Swallowing the food slowly, or in small quantities and at short intervals, is very necessary.

5. A quantity not exceeding the wants of the economy, is of prime importance to health.

- 6 Solid aliment, thoroughly masticated, is far more easily digested and more salutary than soups, broths, &c.

7. Fat meats, butter, and oily substances of every kind, are with difficulty digested, offensive to the stomach, and tend to derange the nutrient functions and induce disease.

8. Pepper, spices and stimulating and heating condi-

ments of every kind, retard digestion, and injure the stomach and through it the whole system.

9. Coffee and tea debilitate the stomach and impair digestion.

10. Alcohol, whether in the form of distilled spirit, or of wine, beer, cider, or any other intoxicating liquors, retards and impairs digestion, debilitates the stomach, and, if persevered in for a short time, always induces a morbid state of that organ.

11. Narcotics of every kind impair digestion, debilitate the stomach, and tend to disease.

12. Simple *water* is the only fluid called for by the wants of the economy; the artificial drinks are all, more or less injurious; some more so than others; but none can claim exemption from the general charge.

13. Gentle exercise after eating promotes digestion more than indolent inactivity or rest. Violent exercise with a full stomach, is injurious.

14. Sleep, soon after eating heartily, retards digestion and leads to debility and derangement of the stomach.

15. Anger, fear, grief and other strong emotions disturb digestion, and impair the functional powers of the stomach, and deteriorate the secretions generally."

The dietetic use of salt, is to the sexual organs and instinct a most pernicious substance. From general observation and from experiments made with numbers of individuals, we do not believe salt to be necessary, but on the contrary, believe it to be always more or less injurious in proportion to the amount taken. It is well ascertained that animals do better without it. Among sailors and those confined for a length of time upon salted provisions, it is beyond possible doubt, the cause of a most distressing and often fatal disease. Cancers and other glandular diseases and affections of the lungs and skin are believed to be exceedingly aggravated and often caused by this very common use of salt. It is certain that it has a powerful influence upon the sexual organs and instinct. It is well known in different parts of the country, that farmers, when it is desirable to excite the procreative function, by feeding cows largely with salt, have found the result is sure to be brought about.

Every one knows how much alcoholic drinks, have ever been associated with licentiousness and the attendant evils.

Undue excitement of the mind, such as are often caused by reading novels, plays, by frequenting the theatre, ball-room, dancing and music, parties, and late hours, gaming, immoderate ambition, fashionable emu-



lation, jealousies, and the like act powerfully to disorder the healthy functions of the body, and to develop the tendency to licentiousness. For every thing there is a time. To sing and dance and to be animated by animating music are pleasant and salutary, both for body and mind, when under proper circumstances, and for a suitable length of time they are indulged; but the best of things can be made pernicious.

Too great exercise of the brain in early childhood is a fruitful cause of bodily difficulties. It has been of late years too common for children to be commenced with too young in matters of mental culture. Indirectly, this is often a source of concupiscence.

Sedentary and inactive habits are productive of a sluggishness of circulation. The blood is thus unequally distributed in the various parts of the body, and the system thus becomes weakened. There is an undue detention of blood in the various abdominal organs, those of generation also included, by which too, they become debilitated and preternaturally excitable, which state of these organs in turn again influence the condition of the alimentary organs, the brain and the whole system. It is seldom true that the brain is in reality too much exercised; it is only proportionately so. There is thus by want of due bodily exercise, too great a detention of blood in the vessels

of the brain. It is thus overheated, oppressed, weakened, and rendered too excitable, and sympathetically the generative organs are involved in the same weakness and excitability.

Obscene prints and books are frequent and most powerful causes of lewdness in the young. Parents are by far too apt to have confidence in the purity of their sons, and in general it is not understood how much the country is flooded with agencies of this kind. Times have materially changed since fathers were young—peddlers and others going about the country frequently carry and sell these books and prints, spreading contamination and destruction often where parents least suspect it.

Sleeping upon feathers and in rooms too much warmed, and remaining much of the time in over heated and unventilated rooms, are fruitful sources of preternatural excitement in the sexual organs as well as weakness of the body generally. A want of proper attention to bathing is also a cause of the same results.

A neglect of early and suitable instruction respecting these organs and their functions, and the great wickedness of sexual vice, is a very frequent cause of pollution in the young mind. Many a boy has been ruined by solitary practices which he was never taught were in any way wrong or destructive. Terrible disease of

mind and body is often brought on in this way when the parents and friends have not in the least suspected the true cause. "Would to God I had known what I now know when first tempted to commit this health and soul destroying vice," is substantially the heartfelt exclamation of many a poor sufferer. Says Dr. Woodward, who has nobly done so much towards eliciting attention to this important subject, "I have never yet found the youth who did not commence this vice ignorant of its consequences and even of its moral turpitude. I have rarely found one who retained his reason who did not abandon it on being admonished of its danger. Many an individual, when insane, has been so impressed and satisfied of its impropriety and sinfulness as to abandon it and recover; while hundreds on whom moral influence could make no impression go on recklessly to the ruin of mind and body."

"Much experience has taught me that this is an important and necessary subject of education; that information should be diffused upon it; that no one shall himself suffer or witness the ravages of the vice upon those around him without being able to detect it and avoid it before it be too late."

Impropriety in clothing is a fruitful source of concupiscence. There are many facts that go to prove that at most but little clothing is strictly natural to the

human body. According to the Rev. Mr. Grout, the Zulus on the southeastern coast of Africa, go entirely naked. Licentiousness is wholly unknown among them. He has been among them three years, had seen them on all occasions, but never once saw the least manifestation of licentious feeling. It is a notable fact also that these people are as remarkable for intellectual activity and aptitude as for chastity. "Bring us more teachers, more books," was the cry of the children when this Missionary left them. It is also an important fact, that these people depend upon the products of the soil for subsistence, using also a little milk.

But whatever may be said for the necessity of clothing under any circumstances, it will be admitted by every physiologist that the clothing of either sex should be loose and flowing. It should be so fitted as to admit a free circulation of air over the body. The normal change of matter in the body would then more readily go on. By the absence of pressure, the body would be more strong and healthy in every respect. In the present state of things, clothing, particularly of females, is as badly contrived as could very easily be. Leaving out of the question the undue pressure that is often made, the evils still are great. One part of the body has many thicknesses, while other and more susceptible parts have little or no clothing. The parts

as for example, the back, with too much clothing, becomes exceedingly weak and often very painful, by the relaxing and weakening power of the animal heat thus retained. Other parts, as the feet, limbs and neck, have often too little clothing, and are thus exposed to dampness, cold, and moisture, and too great changes. Besides, too, this unequal distribution of clothing destroys the equilibrium of temperature that should exist over the body. The *form* of clothing is often such as to excite an impure imagination, and thus leads to licentiousness. Fictitious shapes are thus given to the body, and many who are prominent in leading the fashions in these things, adopt these forms of clothing, with the view of exciting the imagination. Then good and religious people, believing that "while in Rome they must do as the Romans do," too often blindly follow on in these multiform and ever varying fashions of the world. Children often, at the first shooting of the young idea, are taught by example if not by precept, and often by both to admire above every thing the varieties of clothing. If lovers of virtue and religion could understand christian propriety in clothing and its importance in a hygienic view, for them and the world, to practice accordingly, things would be vastly different from what they now are. •

Many of the most terrible diseases and calamities

with which the world has ever been visited, have been connected with licentiousness. For licentiousness Paris has long been notorious. In that city, in 1831, 10,000 children were born out of wedlock, and more than three-fourths of this number “were abandoned by their wicked and unnatural parents, to the horrors of destitution, or the chance of compassion of the passers by.”

In that city it will be recollected that the cholera was most frightful in its ravages, and it was a well ascertained fact that those addicted to licentiousness were of all, even more than drunkards, most liable to an attack, and the disease most certain in its destruction. So also among the Hindoos where the cholera originated and made such terrible destruction, licentiousness as well as intemperance, was exceedingly common.

“When the plague was doing its terrible work of death in Messina, in 1743, even those who recovered gave themselves to such atrocious lewdness, that—horrid to be told!—they violated the bodies of young females who had died of the plague.”

“While the plague was raging at Genoa, five marriages took place in one day, in a Lazaretto, four of the bridegrooms and their brides being dressed in clothes stripped from the bodies of those who had died of the plague.”

“During the awful ravages of the celebrated Plague

of Athens, while thousands were perishing daily, and the very streets were choked with the bodies of the dead, as if the irresistible energy of destruction were let loose to desolate the city, the citizens became so shockingly hardened and so brutally sensual, that they were wholly engrossed in the idea of present indulgence, and amidst the dying and the dead yielded themselves to the most unbounded licentiousness, and were hourly precipitated from their filthy embraces to the grave."

Such is the degradation and misery to which human beings can sink themselves, by the depravity of their instincts, which by a wise and benevolent Creator were given for happiness and for good.

Why will not human beings learn wisdom from the past effects among those addicted to venereal excesses? How often do we see "the deep depression of spirits, the general languor and debility, and disquietude and anguish of body—the dizziness and pain of the head—the unspeakable distress at the pit of the stomach—the asthmatic difficulty of breathing—the dry and hacking cough—the burning pain of the loins, thighs and ankles." The genital organs often suffer in a most remarkable degree. There is the intense pain—the heat and burning of the parts—shocking enlargements—the filthy and acrid discharges—the most loathsome running ulcers, and in some cases a general withering

and decay of the parts, until the power of vitality and manhood is entirely gone. The mind if possible often suffers to a greater degree than the body. There is growing upon the sufferer a feeling of reluctance to everything that requires effort. The powers of perception and reflection rapidly diminish, and the individual passes quickly into a state of miserable dotage, if indeed amidst the general wreck of what *did* constitute a rational moral being, reason is not utterly dethroned, and the worst form of insanity taking its place; or in a more favorable issue, if with the shattered fragments of a mind he is still in possession of, he attempts to reform, the preternatural excitability which former excesses have brought on in his system, will force upon his mind even in his better moments, lascivious thoughts and images, so that in the deep anguish of his spirit, he exclaims, "Oh, wretched man that I am! who shall deliver me from the body of this death?"

Respecting the mode in which the pernicious effects of venereal practices take place, writers have generally been very much in error. The generative fluid of the male has been said to be the most subtle, vital and ethereal part of the body—that it gives particular tone, sprightliness, vivacity and strength to the system; and that consequently the emission of the semen, enfeebles the body more than the loss of *twenty times*, the



same quantity of blood, and more than violent medicines. According to the good authority of Dr. S. Graham, "That the undue determination of blood to the brain, lungs, stomach and other important organs during venereal indulgence, producing over distension of the vessels of these organs and resulting in debility, relaxation, &c., is the source of far greater evil to the system than the mere loss of semen, ought not to be doubted; nor is there any reason to doubt that the general tension of the muscular and nervous tissues, the convulsive paroxysms, and universal disturbance of functions, occasioned by venereal indulgence, are still more injurious than visceral congestion. But the grand principal of mischief in this matter, is *the peculiar excitement of the nervous system.*" Furthermore, it should be remembered, that females who have not this secretion, are capable of suffering to the same extent as males, it not being true, as a late medical writer of considerable note in speaking of solitary vice, says "*that the emission of semen artificially, prevails among both sexes to a most fearful extent.*"

Dr. Sylvester Graham, the very able author and lecturer on the Science of Human Life who, incomparably more than any other, has been the means of bringing the subject of chastity in its proper light before the community, in his lecture to young men, after portray-

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ing in his own way, the evils of unchastity, gives the following advice We cannot do better than copy it.—The advice physically speaking, has been the means of saving thousands.

“Stern as are the lineaments of Truth, let not her aspect drive the penitent transgressor to despair, nor even for a moment discourage him from those wise and energetic measures and efforts by which he may alleviate his sufferings, and at least in some degree redeem himself from his misfortunes. To him who perseveres in this iniquity, there is no door of mercy open for his escape ;—inevitable and utter ruin lies before him !—But, though far gone in his transgressions, and involved already in distressing consequences—to him who will stop short, and *now*—at once and forever—abandon this unseemly vice, and with a pure and penitent spirit, henceforth follow holiness, there is hope.—Still, however, truth compels me to declare, that a constitution much impaired by venereal excesses, is in a condition which cannot justify high hopes of *immediate* and *complete* renovation.

Disorders of the system, thus induced, are difficult to be overcome. General and special injuries, morbid susceptibilities and irritabilities, and derangement of function, can be removed only by extremely slow and imperceptible degrees. All attempts to *force* the system

into a more healthy action and condition, though they at first may be attended with a specious appearance of success, yet in the end most certainly defeat the very object for which they were applied, and almost invariably increase the difficulties, and accelerate the ruin.—Such has been the error of opinion entertained concerning the nature of these disorders, by most of those who have hitherto undertaken to remedy the evils resulting from venereal excesses, that unhappily, their treatment has too generally been more destructive to the constitution and the vital powers, than even the complaints for which they prescribed: and thereby, the disorders growing out of the abuses of the genital organs, have come to be considered more obstinate and irremediable than many of them really are.

It cannot be of any particular benefit to you, that I should, on this occasion, enter into a minute description of the different modes of treatment which have been pursued by different practitioners and empirics; (for, unluckily for the sufferers, this is a field in which ignorant and mercenary quacks have figured largely, and, too frequently, with great pecuniary advantage to themselves.) Suffice it to say, that the whole farrago of stimulants, tonics, &c., &c., and the various mineral remedies and patent specifics, always and invariably increase the real mischief; and while, in some instances,

the particular symptoms are removed or changed, the radical principles of the disease are made to penetrate more deeply into the system, and the fundamental powers of the constitution are more exhausted and impaired.

In some cases, it is true, the unhappy sufferer is raised out of his immediate difficulties, and seems to be elevated near to the level of good health ; but it is only to be precipitated again, sooner or later, into deeper difficulties, of a more incorrigible character than those from which he was at first relieved. True, his relapse may be, and perhaps generally is, of such a type, and sometimes so remote from the original cause, that the sufferer may never suspect the real source of his recurrent afflictions. Nor is this all, nor even the worst of the case : too frequently, the deeply penetrating roots of the original disease shoot up their branches, and bear periodical fruits of suffering through life—gradually increasing in the frequency of their times, the exuberance of their fruits, and the duration of their seasons, till these run into each other, and cover the whole of the remaining life with disease and suffering ; and finally transmute and spring up, and bud and blossom, and bear fruits of suffering and early death, in the offspring of the transgressor.

The instances are not unfrequent, in which the offender receives, as he supposes, entire relief from the

hands of the calomel, or cantharides, or balm of Gilead doctor, and, in the *feeling* of his strength and health, enters into wedlock, and by the help of high-seasoned food, and wine, and brandy, and perhaps, occasionally, iron, and quinine, and cantharides, &c., sustains himself in the function of virility, for several months, and, it may be, for some years,—begetting puny offspring, which either fall abortive to the grave, or come forth to individual existence, weak and delicate, and full of predisposition to disease, and drag out a miserable period of suffering, covered with sores and ulcers, and deformed with rickets and distortions, and finally perish, infant Lazaruses, on whom are fearfully visited the iniquities of the father! But they receive not all the penalty; for the time soon comes when the unhappy transgressor himself is plunged into the depths of calamity! And by so much the more as he has used violent and unnatural means to elevate and sustain himself, by so much the deeper and more remedilessly will he sink! And his unfortunate career too often closes in sottish drunkenness, or pulmonary or spinal consumption, or insanity, or utter despair! or, what is even worse, he lives on, through many years, a life of protracted and unspeakable wretchedness.

My young friends, if any of you have been so unfortunate as to afflict yourselves by the unseemly prac-

tice of which I speak, I entreat you, as you value life and all that makes life dear, do not be decoyed into that vortex of ruin, which, under the name of remedy, the multitudinous empirics and imposters of the times have extended wide for your destruction. Remember always, that the only power on earth by which the disordered or diseased body can possibly recover health, is in nature's own renovating, vital economy. and crippled nature often works extremely slow, and sometimes seems, for a long period, to make no progress towards our restoration. But neither in good nor evil does nature always manifest immediately the effects produced in her. Through many years, the causes of disease act on us, working out our death, without our knowledge or suspicion, till some circumstance or influence not very powerful in itself consummates the destruction, and we die, and charge our death upon that single circumstance or cause: so, on the other hand, our renovating powers may operate for a considerable time in removing, as it were, the rubbish, and laying the foundations of the superstructure of our health, before we can perceive that superstructure to begin to rise. Slow, therefore, as nature's operations are, in any case, yet be assured, none other can be safe.

But are there no means by which we can aid nature in her operations, consistently with the peculiar char-

acter of her powers and renovating economy? Undoubtedly there are: but it is an exceedingly nice point to distinguish between those means which benefit, and those which injure us. Some things, applied to the living tissues of our organs, greatly excite them, and increase their action, and make us *feel* as if we were immediately benefitted, and rapidly improving in our strength and health; while, at the same time, the very qualities by which they excite the organs, and increase the general action of the system, and diffuse a sense of strength and vigor through the body, invariably impair the vital properties of the tissues on which they act, deteriorating the functional results, and leaving the system more exhausted and debilitated from their action.

Nevertheless, *these* may be so connected with other things, that the system, in spite of their injurious effects, may, in some instances, recover health. But it is always a hazardous experiment, and very seldom even *apparently* successful. Still, I say, there are means which may be so applied as very greatly to assist the vital economy in its renovating operations; and it is my purpose now, to point out some of them, which will be found exceedingly salutary to those who are suffering under the difficulties on which I have been treating.

But let me here again, my young friends, most solemnly adjure you, as you hope for health and happiness, to abstain from all those stimulants, and tonics, and specifics, of every kind, which are so abundantly prescribed in cases such as yours. It is hardly possible for you to imagine the extent of the calamities and sufferings which almost universally result from such a course of treatment;—nothing can be more flatteringly deceptive; and few things can be more surely fatal in the end, than the popular remedies of the day.

If you are extremely debilitated, remember that simple debility, alone, is far less to be dreaded than diseased action; and if you are suffering under diseased action, it is better that that action should be feeble than violent: and remember, therefore, that by all you excite or stimulate the body, in this condition, by so much you increase the action of disease. Thus, a woman with a cancer in her breast, and with a body otherwise in health and vigor, may keep up the general vigor of her body, by means which, at the same time, will increase the action of the disease, that, in the form of a cancer, will soon destroy her life: and, on the other hand, she may reduce the general vigor and *apparent* health of her body, by means which while they exceedingly debilitate the muscular powers, will, at the same time, enable the system to throw off the diseased action



and affection of the breast, and rise again to universal health. But I say again, these natural operations of the vital economy are extremely slow,—especially in cases where the system has been excessively injured by venereal abuses. Nevertheless, they are incomparably the safest and most sure.

If, therefore, you are very much reduced, and afflicted with involuntary nocturnal emissions, and distressed with pains, and impaired senses, and enfeebled mind and cheerless melancholy, tending to despair and madness—remember the general and special sympathies and reciprocities which I have pointed out, and particularly those which exist between the genital organs and the alimentary canal and the brain ; and remember, too, that in this morbid and exceedingly excitable and irritable condition of your system, things which may seem too trifling to deserve your notice may, nevertheless, be sufficient to keep up the disorders of your body : and therefore it is hardly possible for you to be too cautious while in this condition, in regard to everything which concerns your regimen and conduct. Every irritation, every undue excitement of the brain and stomach and intestines, is calculated to continue the involuntary emissions ; while the latter, in turn, keep up and increase the morbid irritability of those organs. Improper kinds of food in the stomach and intestines will, in

this excessively irritable state of the system, cause nocturnal emissions. Improper quantities of the best aliment in nature will produce the same effect; and so, also, will the presence of food in the stomach, duodenum, &c., at improper times. An over-fulness, or late supper, will almost invariably cause this evil, in those who are liable to such an affliction; and while these emissions continue, it is impossible for the system to recover strength and health. Costiveness of the bowels is also sure to keep up the nightly discharges; and if recourse be had to medicine, for the purpose of keeping the bowels open, it is sure to perpetuate the mischief, by irritating and debilitating still more the tissues of the alimentary canal, and, through them, the whole system.

The food, therefore, must be of such a character as will pass through the stomach and intestines with the least irritation and oppression; while, at the same time it affords a sufficient supply of nourishment, and keeps up, in the most natural and healthful manner, a regular and free peristaltic action of the bowels. A person laboring under the difficulties which we are contemplating, must likewise avoid with great care every article of food of a crude and cold nature. Farinaceous food, properly prepared, is incomparably the best aliment for such a sufferer; and good bread, made of coarsely

ground, unbolted wheat, or rye meal, and hominy, made of cracked wheat or rye, or Indian corn, are among the very best articles of diet that such a person can use.— These, taken with or without a little good unfermented molasses, at proper times, and freely masticated, will digest easily and pleasantly, and will be sure to keep up a regular and healthy motion of the bowels.

When the night emissions are frequent, and the system is extremely irritable, the patient should confine himself to a very few articles of diet, and eat but little and be very uniform in all his habits; always very carefully avoiding full and late suppers. Milk will be found too exciting and too oppressive for such persons. No animal food, therefore, should be used, in any quantity, by the patient; and no other liquid than pure soft water should ever be drank by him.

I have had many young men come to me for advice who were exceedingly reduced and afflicted by venereal errors; and I have invariably found that, after they had been relieved from nocturnal emissions for a considerable time, by strictly observing a correct regimen, and begun to feel themselves improving in spirits and health, a single glass of brandy and water, or a glass of wine or porter, or a cigar, or a cup of coffee, or a full meal of flesh, would cause emissions in the succeeding night. I say again, therefore, the patient cannot be too

careful to observe a strictly correct and undeviating regimen ; nor too scrupulously avoid spirits, and wine, and malt liquors, and every other kind of alcoholic drinks—even in the smallest quantity ; and opium, and tobacco, and coffee, and tea, and all other narcotics ; and pepper, and ginger, and mustard, and horse-radish, and peppermint ;—and, in short, every kind of stimulating and heating substances.

But it is said that the patient requires something more warming and stimulating than farinaceous food and water, to increase the tone and action of the organs, and enable them to perform their functions satisfactorily.—Granting this, in some sense, to be true—shall we therefore use stimulants, which, while they increase the action, necessarily deteriorate the functional results, and impair the vital properties of the tissues on which they act, especially when there are natural and healthy and invigorating means of increasing the tone and action of the organs, to the full extent that the nature of the case requires, or can well sustain ? No ! let the patient, like a rational and intelligent being, promote the tone and action of his organs, and general vigor of his system, by active exercise ; and let him exhilarate himself by free and copious draughts of the pure air of heaven. Let him go to the gymnasium, and with moderate beginning, and gradual increase of effort, let him

swing upon and climb the poles, and ropes, and ladders, and vault upon the wooden horse, and practice all the other feats of that admirable institution; or let him ride on horseback,\* and walk, and run, and jump, or labor on the farm; and avoid sedentary habits, and all anxieties and excitements of the mind; and most strictly shun all dalliance with females, and all lewd books, and obscene conversation, and lascivious images and thoughts. Let him sleep on a hard bed, and rise early in the morning, and take a shower bath of cold water, or plunge into cold water, or sponge his body all over with it; and in either case, rub himself off briskly and freely with a coarse towel, and follow that freely with a good stiff flesh-brush; and then exercise vigorously in the open air or in the gymnasium, for an hour before breakfast. Let him exercise as much as he can through the day; let him take an early, light supper, and take a good deal of active exercise before going to bed; and if his nocturnal emissions still continue, let him, just before getting into bed, repeat his shower or sponge bath, and follow it freely with the coarse towel and flesh-brush. Let him perseveringly observe this regimen, without the slightest deviation in a single instance; and let him increase his exercise with his increasing

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\* But if riding on horseback causes involuntary emissions, this mode of exercise must be avoided.

strength—avoiding constantly an excess of aliment ; and after awhile, his nocturnal emissions and other disorders will disappear, and his strength and general vigor will increase, and he will become cheerful and sprightly, and feel as if new life and new hopes were dawning on him : and when he is fully established in these improvements, he may gradually relax the rigor of his diet, and take a greater variety of simple vegetables and fruits ; but still, he had better never go beyond the vegetable kingdom and pure water, for his aliment. Yet if he *will* indulge in animal food, he ought by all means to limit himself to a small portion of good lean flesh, simply prepared, once a day.

By these means, I say—if by any short of miraculous power—and by these alone, can the unhappy sufferer hope to be restored to comfortable and permanent health and enjoyment. The progress—I repeat it—will be slow, but incomparably the safest and surest : and health, restored in this way, will put his body in a condition which will, in the greatest degree, secure it from future prostration and sufferings, and from transmitting the evils of his former errors to an innocent and unoffending progeny.”

Such is the salutary advice of Dr. Graham. By those who are acquainted with water-cure, it will be observed that there is great similarity between it and the

new system by means of water. But this advice was given years ago without any knowledge of the new system other than that which was original on the part of Dr. Graham. The following case from Dr. G's Lecture to Young Men, shows the great power of water, with due attention to air, exercise and diet, in eradicating that most loathsome taint, the syphilis from the system.

A truly virtuous and excellent lady of the city of New-York, actuated by feelings of kindness and philanthropy, took the infant child of a deceased friend and nourished it at her own breast. The child was puny and diseased. It soon appeared that the child was afflicted with the consequences of the father's licentiousness. Its little body seemed completely charged with venereal virus, and in a short time, the lady who took the child to nurse began to be affected with its disease. Her friends earnestly endeavored to persuade her to desist from nursing it; but having the highest confidence in the purity of her own system, she could not believe that she could be affected by the child's disease, to any serious extent; she therefore persisted in nursing it, till her whole system became powerfully affected, and the venereal virus began to manifest itself in offensive sores, which broke out upon her breasts and every part of her body.

The lady was now convinced that no degree of puri-

ty or health on her part, could enable her to resist the power of such a virulent poison, so long as she continued to nurse the child. She therefore felt herself compelled to banish the little sufferer from her breast, and to give immediate attention to the expulsion of the unclean disease from her body. This, she was informed by the medical gentleman whom she consulted, could only be done by the free use of mercury. Being very unwilling to submit to such a course, she requested a friend to consult me, by letter, concerning her case. I received the letter while engaged in delivering a course of lectures at Hanover, N. H., and handed it to Dr. Mussey, and requested him to answer it. He advised the lady to take no medicine, but to adopt and strictly adhere to such a regimen as I have laid down in the preceding Lecture, for those who are suffering under the extreme effects of self-pollution. The lady faithfully obeyed the prescription, and in a few weeks was restored to the most perfect health. I confess I was equally surprised and delighted to hear of this result.

The following cases, relating to the subject of this volume, are from high medical authority.

\**Gonorrhoea*.—A gentleman 28 years of age, a healthy

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\* *Gonorrhoea*.—An inflammatory discharge of purulent mucus from the genital organs of either sex, accompanied with burning pain. It may come on spontaneously, but is usually caused by excessive or impure connexion. When the inflammation subsides, the discharge is called *gleet*.



man, contracted gonorrhoea. In spite of all the means which could be devised by his medical advisers, the disease continued for fifteen months. Four months after he had got well he contracted the disease a second time. The treatment he had gone through on the former occasion had been so painful as well as unsuccessful, that he could not make up his mind to submit to it again, but resolved to go to Graefenberg. He was three weeks on the journey, and he had had the disease three weeks before he started. The disorder was of a virulent kind. The treatment which was adopted in this case was as follows: At half-past six in the morning he took a wet sheet. After the wet sheet he took a tepid shallow bath, at twelve degrees of Reaumur. After this (immediately) the cold bath, and directly after this the shallow bath again. At ten o'clock he took a tepid sitz-bath, at twelve degrees, for half an hour. At five o'clock the wet sheet and all treatment of the morning over again. He drank thirteen glasses of cold water daily, and wore umschlags round the abdomen day and night. This treatment continued for a week, but on the fourth day the disease had entirely disappeared. It was thought desirable, however, to continue the treatment a little longer. In the second week he took the two wet sheets as at the beginning, but went immediately after each into the

cold bath, without the intervention of the tepid shallow bath. At ten o'clock in the morning be douched for five minutes, but not on the seat of the disease, nor on the stomach, nor on the head. At twelve o'clock he took a sitz-bath *cold* for five quarters of an hour. At the end of the second week he left perfectly cured.—*Dr. Ed. Johnson, of London.*

*Secondary Symptoms.*—A Polish Count contracted syphilis. Under a course of mercury all his sores healed except a large one in the groin, which resisted all medical treatment. His health at last began to flag. He lost both his flesh and his strength, and became reduced in substance even to emaciation. This state of things continued for one entire year, when, hopeless of relief by ordinary means, he yielded to entreaty, and, in spite of strong prejudice against the treatment, came to Gracfenberg. In six weeks he was perfectly well, and I myself saw him depart, the picture of health and strength—a fine young man standing six feet without his shoes, and as strong as a giant.—*Dr. Ed. Johnson.*

\* *Chancre.*— —Robertson, Esq., a Scottish gentleman, contracted chancre in Sicily, 1838, which was healed by external mercurial applications. He took mercury internally also, but it failed in producing

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\* *Chancre.*—A bad sore, caused by contact with the venereal poison, and usually occurs upon the genital organs.

ptyalism. The chancre returned in a short time, and continued to heal and return at intervals, during the space of six months. During these six months he took *four pounds by weight of Lafecteur's rob* (a concentrated preparation of sarza and other drugs,) and sixteen pounds by weight of Dupuytren's rob. He was then ordered to rub in mercury for what were called secondary ulcers; and these ulcers never healed until all these medicines and all mercurial applications were discontinued. But under the use of simple purgatives, washing the sores with nothing but goulard water, they healed in eight days. But by this time his system had become so broken up that pressing fears were entertained for his life. He had become quite emaciated—the slightest exertion, or a sudden noise, would cause him to faint—his spirits were depressed even to frequent weeping—the inside of his mouth, his tongue, cheeks, and throat, were covered with excoriations and sores—the skin of his face and forehead was covered with blotches—and his stomach and bowels in so irritable a condition that when he took a plate of hot soup he was obliged to sit upon a commode while eating it. For this excessive irritability he was obliged to take large quantities of opium, which he did under the advice of his physician. At this time the joint of his knees was larger than the thickest part of his thigh.

He was now removed to Naples, and placed under the care of another physician, who gave him iodide of potassium. From this he derived great benefit, the sores healing and the blotches disappearing. He was desired to travel, but never to return to a hot climate. His health now became considerably better, but the disease was still in him, for it was not long before the blotches returned, and he was obliged to have recourse again to the iodide of potassium. And indeed he soon found that, in order to keep the disease under, it was necessary to take the iodide of potassium constantly. He now took warm sea-bathing at Peterhead, which brought out several ulcers in the part first affected. After this he took sulphur baths, and also some iodide administered by Mr. Callaway, one of the surgeons to Guy's Hospital in the Borough.

He now came to Graefenberg, and submitted himself to a full course of the water-cure. When he came there, the skin of his face was so excessively irritable that he could never go out without an umbrella to protect his face from the wind.

He had not been under the treatment long before the disease, which had been hitherto only suppressed, was driven by the water to the surface of the body. He became covered with venereal eruptions, and no fewer than twenty-one ulcers reappeared on the part originally in-

fects. As soon as these appeared, his general health began to mend, and in a few months he was perfectly well, and offered for a wager of any amount to walk eighty miles in two days—forty miles each day. He has just left Graefenberg for Vienna, and related his case to me only a few days before he went. This gentleman was so popular at Graefenberg, and (having the command of several languages) so kind in interpreting for foreigners when they first arrived, that a dinner was given to him at Friewaldau, at which I had the honor to be present.

This gentleman also mentioned to me a case of gleet which came immediately under his own notice. It had existed for seven years, and obstinately withstood every mode of treatment which could be devised. Under the influence of the water treatment he got perfectly well in a few weeks.—*Ib.*

*Syphilis.*—Mr. Kindermann, a government reporter at Frankfurt on the Oder, was affected with secondary symptoms. He had a venereal fungous growth on the verge of the anus. There were also deep ulcerations on his thighs. Having failed to obtain any relief, and his health having been to all appearance utterly ruined, it was proposed to convey him to La Charite, the great hospital at Berlin, as a last resource. His physician, however, declared that such a step would be perfectly

useless, and nothing could save his life. Soon after this he was strongly urged to visit Graefenberg, whither he was conveyed in the latter end of March last year. In the beginning of July of the same year he left Graefenberg, in perfect health and strength, and is now again residing at Frankfurt on the Oder.

This gentleman is about twenty-six years of age.

He sweated every morning, with cold bath—two leintuchs in the afternoon with cold bath again—once a day he took a sitz-bath—and he wore umschlags night and day. He was covered with crises, observed a strict diet. and almost lived in the open air.—*Ib.*

*Chancre.*—About seven years ago Herr Von Goltzsch contracted chancre, which was cured by mercury. From that time his general health began to decline. Every now and then he had sore throat, and was scarcely ever free from what he at that time believed to be rheumatic pains. For six years this state of things continued, during the whole of which time he was so weak that a strong child running against him was sufficient to push him down. At last his shin-bones became attacked with the most excruciating pains the moment he became warm in bed, which made it impossible for him to sleep. Shortly after this, nodosities made their appearance along the whole course of the bones. He was now strongly urged to come to

Graefenberg, where I had the pleasure of seeing him, and of examining his legs. He has been under treatment for eight months, during which time his throat has not once been sore. He has entirely lost all his pains, and, on questioning him as to the state of his physical strength his emphatic reply was: "When I came here I was as weak as a child; but now I would not turn my back upon ten devils."—*Ib.*

*Impuissance, complicated with Gout.*—The uncle of the reigning Duke of Nassau, between sixty and seventy years of age, had been afflicted with gout so severely that when he arrived at Graefenberg, he was almost bent double. In addition to this he had become impuissant.

He remained at Graefenberg for two years, married while there, and in due time became the father of two children; and was, moreover, perfectly cured of the gout.

There are probably no two affections over which the hydropathic remedy exercises a more marked and beneficial influence than it does over the two just mentioned.—*Ib.*

The following contrast of the new and old treatment is quoted by R. T. Claridge, Esq., the English pioneer of Water Cure in that country. It is from a German author.—

“ I imagine myself then, to be presented to two invalids attacked by venereal disease in a high degree, who have already made use of mercurial remedies. I shall treat one after the allopathic or present system, the other after the new method of cold water ; and we will now observe attentively the effects of the two different modes of cure.

“ The follower of Hydropathy, subjected to all the processes and applications of cold water, which of necessity will expose him to the salutary influence of the air, will find his appetite, which he may indulge as much as he likes, and his gaiety, increase daily, and his pains and aches diminish ; and when he becomes acquainted with the nature of the cure, he will feel a confident assurance of being speedily established in health.

“ The amateur of mercury, on the contrary, is confined to his room, and put under severe diet, loses his appetite entirely, feels disgust for all kinds of meat, is also uncomfortable and melancholy, and finds himself getting worse and worse. The patient following the water cure, enjoys a sweet and profound sleep, requiring to be awakened every morning to commence the operation of perspiring ; the other passes almost every night without sleep, and in torment ; the one has the pleasure of society and walking, whilst the other



remains in his room. Then follow pills, electuaries, and ointments, which are ordered him; his teeth are loosened, and his mouth exhales a fetid odor, insupportable to himself and all those who approach him; the one quenches his thirst with delicious water fresh from the spring or well, whilst the other is presented with slops, or at the best, with warm water.

“The body of the second is impregnated with mercury which perpetually forms new and morbid matter, while the body of the first is not only entirely divested of the venom of the existing disease, but also of any mercury he may have previously taken, though it may have been ten years, or more since he swallowed it, as this passes off by sweating or by urine, &c. But the mercury is seen to discolor the linen that comes in contact with the body.

“In fact, the allopathic patient presents an object of compassion to all who may see him, whilst the other is gay, cheerful, and progressing daily to convalescence. The skin of the water drinker, perhaps, will not be entirely free; it will in all probability carry the marks of the ulcers which were necessary to carry off the venom from the body, but in these he ought to rejoice as proofs of his having experienced a radical cure; but these marks are so slight, that, on seeing them, no one would know that he had only just recovered from illness.

On the other hand, look at the poor medicine patient, how exhausted and melancholy he is, how afraid of every breath of air, how fatigued by the slightest movement! The lightest food causes indigestion, and the very idea of the means adopted for his cure makes him tremble with horror. After all this, I will guarantee to the first perfect and constant health, provided he is prudent and remains faithful to the water; whilst I should be sorry to do the same by the other, notwithstanding he may be most prudent in his conduct, and act up to the best rules that may be prescribed for him."

The following two cases in connection, from the Water Cure Journal, (New York,) and which were also published in the New York Tribune, are striking. These cures were performed by one of the leading Shakers at New Lebanon, Columbia Co., New York.

*Scrofula*.—This case is of the narrator himself. He had been very scrofulous from infancy, and was considered incurable by different physicians of note. The scrofulous ulcers had been extremely bad, particularly at the neck. The disease latterly was called *scrofulous chronic catarrh*. He had taken much medicine from different regular physicians, regular courses of mercury, &c. The disease had by thus doctoring, been driven to the chest and stomach, and from thence to the head, where it remained 14 years constantly growing worse.

He thinks the Graham system was all that kept him alive.

This man has practised medicine latterly in the Society. He commenced water-cure upon himself about the 1st of June last. He used the cold wet sheet, arranged to become quickly warm by the heat of the body, with head bandages, about one week. The sheets he remained in all night and took two or three baths daily, and drank from 12 to 15 tumblers of perfectly soft water daily. He had by this time a crisis in the form of a feverish excitement of the whole system. He then moderated the treatment somewhat, and in about one month had another crisis in the form of a very large boil on the thigh, and also a large swelling in the groin, which a physician told him would never get well, and would be likely to kill him. He being well acquainted with the system, determined to persevere, although the opposition was great among his friends. In another month he had another crisis in the form of boils, some 15 in number, on the right leg. One was as large as the "fist," and which, at every dressing, on turning upon the side, emitted three streams of purulent matter at once. Different physicians declared he would certainly kill himself. The result is, that now the boils, all but one are healed; he has gained in flesh and strength, and is much better than he

has before been for 20 years. The pains from which he had suffered so much in the head, are all gone. He takes no cold, whereas, before, he did not pass a single week without it.

*Hereditary Syphilitic Disease.*—Another case he gave of a boy in their Society, of 14 years of age, with the most loathsome constitutional hereditary taint in the system. They had treated this boy allopathically for 12 months, and had despaired of saving him. He commenced with a wet sheet sweating two months ago. He gave him two wet sheets daily and one all night to sweat moderately. He used tepid baths at first. The boy was so crippled that he could but just bobble. The odour from the body was so offensive that it was almost impossible to stay in the room. He had a severe crisis in the form of ulcers the most loathsome imaginable, one of which in the thigh, burrowed in the flesh several inches. The boy is now apparently well. Hundreds of similar cases have been cured by water.

The gentleman, while treating the boy, tore from his own finger a hang nail, causing a small sore. He accidentally got some of the poison from the boy's crisis bandages upon it, which caused a severe stinging like that of a bee. The finger soon became purple, and the swelling extended to the armpit. He never suffered so much in 48 hours as then. His friends were so impor-

fortunate that he should poultice the finger, that he tried it, which only made it worse. He then took to the water bandaging and got relief. He had nearly made up his mind at first to amputate the finger, so much did he loathe the virulent poison. Simultaneously with the finger and arm getting better, the last and most severe crisis above mentioned came on.—Dr. Whitlaw, the celebrated botanist, was with them. He said water was a good thing, but it would not cure *that*—he must take his vapor baths and purifying salts to cleanse the blood—as if there was any thing better than or as good as pure, clean water for such a purpose. The pain and swelling were off in one week. He kept the finger perfectly wet night and day, for three weeks. The treatment in these cases required a courage, perseverance and knowledge possessed by few.

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The following are cases in further illustration of the evils of Licentiousness.

F., aged 20, was for a long time in the habit of masturbation. He was for years confined to the house, and much of the time to his bed. By long indulgence, the

habit had become irresistible, and the consequences truly deplorable. His mind was as fickle and capricious as that of an infant, and his health wholly prostrated. For five or six years he was the most wretched being imaginable. Nocturnal pollution, spontaneous emission, and all the evils resulting from unrestrained indulgence, were presented in this truly unhappy young man. He had been apprised of the danger which the continued practice would bring upon him, and was sensible that all his trials had their origin in this vice; and yet the propensity had become so strong that he could not resist it; and if he did, the consequence had become such that little benefit was derived from his good resolution. In his intercourse with his friends he was covered with shame and confusion, and seemed to feel conscious that every individual he met with knew, as well as himself, the height and depth of his degradation. In this condition, in a fit of desperation, he attempted to emasculate himself, but succeeded in removing one testicle only. After he recovered from the dangerous wound which he inflicted, he began to get better; and after two years he recovered his health and spirits. He has since, at the age of 45, married a very clever woman, and they live in peace and harmony.—  
*Dr. S. B. Woodward.*

W., a young man 20 years of age, had been feeble and dejected for two years. He was pale, torpid, irresolute, and shamefaced in the extreme—so much so, that I could not catch his eye during a sitting of an hour. He complained of his head, of short breathing and palpitation of the heart, and of extreme debility. His extremities were cold and damp, his muscular system remarkably flabby, and his snail-like motion evinced great loss of muscular strength. His father, who accompanied the young man, said that he had consulted many physicians without benefit. The moment that he came into my room, I was strongly impressed that he was the victim of this solitary vice. I questioned him some time without ascertaining the cause of the disease. His father was wholly ignorant, and the physicians had not suspected it, or inquired concerning it. I requested a private interview—told him the danger of such habits, the importance of ascertaining the true cause of disease, and my suspicions that he was in this habit, and that if so, he would fall a victim to its influence. He then acknowledged that he was in the daily practice of masturbation, and had been for three years—that he often also had spontaneous emissions, &c. He had never suspected that it had any influence upon his health. This young man afterwards became insane and idiotic. He is now a most disgusting, filthy idiot, and will probably never recover.—*Ib.*

In the spring of 1837, I was consulted by the father of a young woman who had, for four years, been in the worst possible condition of health. She had consulted many eminent physicians, who had prescribed remedies and regimen for her without benefit. On first seeing the patient, I was impressed that the cause of her illness had not been understood, which had rendered all remedies unavailing. Upon inquiring of the patient, I found that she had been the victim of self-pollution. I cautioned her to abandon the practice, prescribed some remedies, and saw her no more.

More than a year from the time of seeing her, I heard directly from her parents, who sent me word that she had entirely recovered her health and energy of mind, and that my prescriptions had entirely cured her.—*Ib.*

Not long since, a case of periodical insanity came under my observation, the subject of which was a young lady. The disease had existed ten years without any material change. Suspecting that masturbation was the cause, I directed her mother to ascertain, if possible, and inform me. Some months after, I received intelligence that my patient was better, and that my suspicions of the habit had been confirmed by the observation of her friends; the case is not without hope, although so long standing, if the cause is removed.



Three or four similar cases have been under my care recently, in which individuals of the same sex have been reduced to the same degraded state. They are now, and will continue to be while life remains, a melancholy spectacle of human misery, without mind, without delicacy or modesty, constantly harassed by the most ungovernable passion, and under the influence of propensities, excited to morbid activity by a vice far more prevalent than has been supposed, with both sexes.

A large proportion of the "bed ridden" cases, of which there are so many in the community, will be found to have originated in this cause. I never see a pale, sickly lad from 15 to 20, especially if he be shy, shamefaced and retiring, but what I suspect him of this vice; and among a hundred that I have questioned, I have rarely been mistaken.--*Ib.*

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Mrs. Mary S. Gove, who has by her inva'uable lectures and writings, done so much to suppress licentiousness, in speaking of solitary vice says "Sometime since, I became acquainted with a lovely and intellectu-

al young man, who was a student in one of our theological seminaries. His health became so poor that he was obliged to leave the seminary and return to his friends. I saw him lose his reason and become a maniac; I was satisfied from all the symptoms in the case that this sin was the cause of his wretched condition. He died without recovering his reason, and a friend of his who was in the seminary with him, told me after his decease that he was indeed a victim of solitary vice,—that it caused his death.

It has been said that solitary vice is *common* to both sexes; to the honor and credit of woman be it said this is not true;—in the present state of the world woman is far more chaste than man. But, in this respect it is possible even for *woman* to become depraved.—She has been. The following is substantially a case as given by the unfortunate subject. It was addressed to Mrs. Gove.—

“My early education was religious—my parents never warned me against licentiousness, either social or solitary; it is true social licentiousness was alluded to, but solitary vice was never mentioned. My parents being people of property, I was delicately reared, and took very little exercise, and doing but very little labor.

My parents were luxurious in their mode of living,

using much animal food, and freely of the various stimulating condiments. As nearly as I can recollect I became addicted to solitary vice about the age of nine years. I was never taught the vice. Previous to this time I think I had enjoyed as good health as most children; perhaps better, for my constitution was always considered unusually firm.

At about the age of twelve my health began to fail. I became dyspeptic and nervous. I often awoke in the morning bathed in tears, and the most indescribable sinking of spirits was my portion during the forenoon. If I committed any little mistake or fault, the recollection of it would haunt me for days, and make me superlatively wretched. I became pale, feeble, and emaciated—had severe palpitation of the heart, pain in side and in the head. I had much dizziness, and my sight would often become entirely obscured, especially, when I stooped and rose quickly. The physicians termed my disease Chlorosis†.

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† A disease of young females, and is characterized by a pale lurid complexion, languor, listlessness, anxiety, irritableness, depraved appetite, indigestion, palpitation, deranged menstruation, languid circulation, &c. The remedial means must be tonic—that which will support the strength to the utmost. For this the water cure processes judiciously applied, are incomparably the best that can be used.

I was given calomel, brandy, and preparation of iron, and bleeding was freely resorted to.

During all this time, I was practising solitary vice, to a great extent; my conscience often told me it was wrong, but the force of habit prevailed against my better feelings, and I continued to commit the dreadful sin against my body and soul. Social licentiousness I had learned to consider a dreadful crime, and I should have recoiled with horror from the deed. O! that some one had risen then like yourself, to warn young women of these dreadful evils! O! how much misery I should have escaped, but no one raised the warning voice.

For several years I continued in wretched health;—my father travelled with me, and spared no pains or expense in obtaining gratifications and the attendance of physicians. But at last relief came; through the writings of Dr. Graham, I was induced to leave the wicked habit. I took the cold bath daily, took much exercise in the open air, was particular in ventilating my room, and slept upon a mattress instead of feathers, and confined myself strictly to vegetable and farinaceous food, with a little milk and good fruits.

Before my mind was enlightened on this subject, I had not the slightest idea that the practice was injuring my health. I had suffered much from a disease of the eyes; this soon left me. After a time, the pain in my

head, sides, and the palpitation all left me entirely.— If I err in quantity or quality of food, or in exercise, I am apt to have something of a recurrence of the old complaints, but by care, I can maintain a comfortable state of health all the time.”

Every medical man who has given due attention to this subject, will see in the foregoing narration, a miniature picture of what is too often exemplified in families of the highest respectability. We could give cases of a similar kind which have come under our own observation. It is often true in these cases, however, that the results are far more serious, than in the one above.

This case from Mrs. Gove's lectures to ladies, (which we earnestly recommend to all who in any way feel interested in bodily and mental health;) shows the great value of water, air, exercise, clothing and diet, as agencies by which to enable the body to throw off and resist disease.

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We shall now give some further cases from Dr. Graham, more forcibly to illustrate the horrors of licentiousness; after which we shall quote a short description of the processes of Water-Cure.

C. N. commenced the practice of self-pollution very young ; and before he was aware of its ruinous effects he had nearly destroyed his constitution. As soon as his eyes were opened, however, to see his error, and the danger of his situation, he abandoned the mischievous practice with horror and remorse. By long perseverance in strictly virtuous habits, he regained a very good degree of health and enjoyment : but he was never able so completely to overcome the effects of his former error, as to give to his system that constitutional vigor, and power of endurance and resistance, which belong to those who have never greatly violated the laws of their nature. Soon after he came of age, he was established in a prosperous and lucrative business, and at a suitable time, he became the husband of a very amiable and excellent wife, who, in about two years after their marriage, presented him with a lovely son. He was truly an amiable, intelligent, prosperous and happy man—dearly beloved in his family, and highly esteemed by all who knew him. In the flood-tide of his prosperity, he forgot the duties which he owed to his own body. A prodigious pressure of successful business so engrossed and excited his mind, that his regular meals were not properly attended to ; and he encroached so much upon his hours of rest, that he was very frequently up, and his mind intensely employ-

ed, till eleven, twelve and one o'clock at night; and then he retired to bed with his mind in such a state of excitement, that he found it impossible to sleep for one or two hours after he retired. In this manner he held on, and held out, till the extreme pressure of his business was over, and the season terminated in the highest prosperity. Everything had gone exactly as he wished, and he had been a gainer of several thousand dollars. But amidst all this prosperity, he had excessively over-worked his nervous system, and now, when he was no longer excited by the extraordinary stimulus of his business, he suddenly sunk down into a state of extreme nervous exhaustion, and consequent mental depression. A high degree of morbid irritability and sympathy supervened, and a dark and cheerless gloom came over his mind. Medical assistance was called, and the attempt was made to raise him by the free use of high-seasoned flesh-meat, porter, wine, &c., all of which only served to aggravate his sufferings, and plunge him deeper into darkness and despair. In this state of things I saw him. His misery exceeded all description. It was impossible to divert his mind from his affliction for a single moment. He continually exclaimed, in the most heart-rending tones—"I am lost! I am lost! I have destroyed myself! I have committed the unpardonable sin: and nothing but per-

dition awaits me." When I tried to break the spell of his mind, and to arouse him to other thoughts, he replied, in the deepest dejection and despair—"It is of no use! it is too late—too late!—I am a ruined man!—my soul is sealed to eternal perdition!—I have destroyed myself; and why should I live any longer, to heap up my already overflowing measure of wrath, and anguish, and horror? I cannot—I will not live!" With much difficulty, I succeeded in drawing out from him a disclosure of what he considered the cause of all his misery. He said that in his youth he had indulged in the awful sin of self-pollution, till it had ruined his constitution; and that he was perfectly certain that in so doing, he had committed the unpardonable sin.—I strove in vain to convince him that his mind was extremely affected by the condition of his nervous system. "It is of no use," he replied, "I know that my damnation is sure! God will never forgive such abominable sins. There is no redemption—no hope for me; and I will live no longer in this state of despair and anguish." We were obliged to watch him every moment, to keep him from destroying his own life. And by abstracting from his diet his wine, porter, flesh, and every other heating and stimulating substance and putting him strictly upon a very plain, unstimulating, farinaceous diet, together with the tepid bath in



the evening, just before going to bed, and the cold shower bath in the morning, and free exercise in the open air, he was gradually restored to health of body and mind, and to the full enjoyment of himself, his family and his friends; and remained, as he had been before, a useful and much esteemed member of society, and a worthy member of a religious community.

S. W. became initiated into the practice of self-pollution when very young; and before his friends suspected it, or himself was aware of the pernicious consequences, his health was destroyed and his constitution greatly impaired. When his symptoms became so plain and unequivocal, however, that they could no longer be mistaken, the cause of his sufferings was detected, and the ruinous character of his indulgence was faithfully and solemnly described to him. He was filled with horror and anguish at the disclosure, and promised never more to repeat the destructive practice.—But this promise was as “a rope of sand” before the power of his habit. He continued his unclean indulgence in spite of all the convictions of his own mind, and remonstrances of his conscience, and sufferings of his body. His friends expostulated, and entreated, and threatened—but all was in vain. He still went on in his transgression, and with tears and bitter anguish, declared that he had not the power to refrain from the

loathsome act, though he knew that every repetition of it was increasing his sufferings and hastening him to the grave. It was then proposed that he should consent to be manacled. He received the proposal with joy, and submitted to the confinement of his hands for several months. By this means, and by a salutary regimen of diet, exercise and moral treatment, he was restored to tolerable health.

G. L. commenced the practice of self-pollution in early boyhood, and soon became confirmed in the destructive habit—indulging in the unseemly vice with great frequency, and without the least suspicion that he was injuring himself by it. His health, however, soon began to be impaired, and his friends saw it slowly decaying without knowing or suspecting the cause. His appetite became exceedingly capricious—being at times extremely voracious, and at other times extremely small and fastidious. His strength gradually failed, and his spirits became painfully depressed and gloomy. At the age of seventeen his constitution was a complete wreck, and he was reduced to the most miserable condition. Still he continued the unclean practice which was the cause of all his sufferings, and which was rapidly hastening him to his grave. About this time he was seen by a gentleman who at once perceived, from his appearance, that he was destroying himself by his filthy and

unnatural indulgence. The gentleman embraced the first opportunity to point out to him the cause of all his wretchedness. It was the first time the unfortunate youth had ever heard a word on the subject, and the information filled him with alarm and horror. He at once abandoned the *voluntary* practice; but the debility and morbid irritation of his whole system—and especially of his genital organs—were such, that he continued for a long time to be subject to frequent involuntary emissions. Many different physicians were consulted, and their advice was followed by him in the hope of recovering his health. But not one of them ever asked him a question concerning his habits, nor intimated a suspicion that his difficulties were caused by self-pollution. By the continued use of tonics and stimulants, and a generous diet, and travelling, his health was apparently much improved; though it was far from being good, even when at the best. Soon after he came of age, it was thought advisable for him to marry. For two or three years after his marriage, he was sustained by what is called a rich and generous diet, and by the constant use of tonics and stimulants, so that, although he considered himself in very delicate health, yet, on the whole, he thought he was doing as well as could be expected. He became the father of two puny children, on whom was visited the iniquities

of the parent, and who soon descended to the grave, the victims of his early transgressions. And now the vital powers of his system being extremely exhausted by the “generous” course which he had been pursuing for a number of years, he began to sink with rapidity; and the more he endeavored to sustain himself by his generous diet and tonic medicines, the more rapidly he sunk; and he soon found himself reduced to the most deplorable and miserable condition. He was compelled to abandon all business and to travel for his health. This afforded him considerable relief—but no sooner did he return to his business and his usual habits of living, than he began to relapse, and was in a short time as low and miserable as before. In his distress he flew from one physician to another; but with all his change of physicians he found little change of prescription;—all treated him as laboring under a debility which required a generous diet, and tonic and stimulating medicine. And thus this unfortunate individual dragged out nearly thirty years of the most extreme suffering and wretchedness—finding no relief except the slight and temporary alleviation which he received from travelling; and which only lasted while he continued to journey. Being present when my Lecture was delivered to the young men of one of our cities, he called upon me the next day and narrated to me his melancholy

story. "Oh, sir!" said he with deep and touching pathos, "I have suffered—but words cannot tell it? There is no language for the miseries which I have endured—and they only who have experienced them can have any just conception of them. My bodily anguish and torment have been great beyond measure—yet they have been as nothing to the deeper and darker miseries of my mind! Oh, could I have been instructed in my youth, as every boy ought to be, I should have been saved from all this suffering! There is no conceivable sum of money which, if I possessed it, I would not freely, gladly give, to go back to my boyhood with the information I have received from your Lecture, and be permitted to live my life over again; but it is too late; I have destroyed myself in my ignorance, and there is no redemption for me this side the grave."

I endeavored to persuade him to change his regimen, and try the effect of a simple diet, with proper exercise, &c. But it was in vain; he had become so accustomed to his stimulating diet and medicine, that a single day's abstinence caused such a depression of his physiological and mental powers, that his misery was insupportable, and he had not resolution to bear it. He continued on in his old course, and in a few months from that time, he descended to the grave.

A number of cases closely resembling the foregoing have come to my knowledge since I have been a public lecturer. One gentleman, residing in a far distant city, consulted me by letter concerning his health. "I am," said he, "the husband of a beautiful and fondly devoted young wife, and the father of two sweet babes, and possess an abundance of this world's goods; but in the midst of all these means of enjoyment and happiness, I am the most wretched of men. I am no longer able to be a husband or a father; the powers of manhood have left me; my whole system is completely prostrated, and my mind is sunk into the most cheerless melancholy. For five years I have endured this unspeakable misery, and sought in vain for relief from physicians far and near. I beseech you, do not deceive me, but in the honesty of your soul, tell me frankly, is there any door of hope for me? Must I, ere I have reached the meridian of life, wither into the grave; or is it possible, by any earthly means, for me to recover even a tolerable degree of health?"

In my reply to him, I candidly told him what his symptoms indicated, and inquired if he had not been early and excessively addicted to the practice of self-pollution. In his second letter he said—"You have opened my eyes, and poured an astounding flood of light into my soul. You have disclosed to me the cause

of all my suffering. All that you infer from my former letter is true. But why was there none to tell me this before? and why was I so blind as not myself to perceive it? Now I plainly discern the relation of all my sufferings to my own errors; and I see, when perhaps it is too late to be wise, that I have brought all my miseries upon myself."

Another gentleman<sup>1</sup> was advised by his physician to marry. He became the husband of a beautiful and lovely woman; and they loved each other with devoted fondness. For a very short time, his powers were sustained by generous food, wine, iron, cantharides, &c., but this course soon exhausted his system, and he was precipitated into a state of the most deplorable prostration, so that the powers of manhood wholly forsook him. And the debility and morbid irritability of his whole system, and especially of his sexual organs, became so excessive, that whenever he yielded to the warm feelings of his heart, and indulged in fond familiarity with his companion, he was sure to experience an involuntary emission of semen. Being unable to procure any relief from this miserable condition, he was filled with the most gloomy despondency, and finally sunk into utter despair. In this state of mind he returned one day from his business to his home. He was received as usual with smiles and caresses. But no

sooner did he feel the excitement of his nervous system hastening his languid pulse, than he experienced again his calamity and his shame. Filled with the phrenzy of despair, he suddenly started from her side, rushed into another room, caught his pistol, and blew out his brains.

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### WATER-CURE PROCESSES.

*Sweating Process.*—A mattress or hard bed is covered with a number of woollen blankets, which are drawn and packed one by one very close about the body, so as to retain the warmth. Warm clothes are also piled upon the patient if necessary. If the head is too hot, cooling bandages are to be used upon it, particularly on the forehead and temples. When perspiration begins to come out, drinking water is good to assist it. The person should then have good cool air to breathe.—The body must be washed or rubbed with the wet cloths always after a sweat. Those who are able to take the plunging bath. The wet sheet also sweats, if well applied and continued long enough. Sweating is sometimes carried to extremes.

The following experiment was made by Sir Charles Scudamore, M. D., F. R. S. ; “ On awaking at five A. M., I had some head-ache—pulse rather full, at 50, an-



imal heat 98 degrees. In the course of ten minutes after being packed up, I was comfortably warm ; least so in the feet, when I desired more weight. At the end of an hour and ten minutes, when the warmth of the whole body was much increased, without sensible perspiration, the pulse was raised to 66, full and soft ; the animal heat 99 degrees. At the end of two hours the perspiration was universal, but not copious—pulse 68 ; heat 100°. In another half an hour, perspiration in a greater degree, but not streaming - pulse 68 ; heat 101. At the end of two hours and three quarters, I quitted the bed for the full bath, into which I plunged instantly while hot and perspiring, and came out exceedingly refreshed.”

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*Wet Sheet or Lein Tuch.*—If the object is to reduce the temperature the wet sheet is changed as fast as it becomes warm until the body is sufficiently cool. If it is to soothe, warm, or stimulate and sweat it must be continued longer. If a person is already too cold he must not be made more so by the wet sheet. He should be made warm first. The sweating blanket is sometimes well used beforehand for this object. The wet sheet to soothe is to be applied just as the sweating blanket is ; that is enough warm blankets must be outside of the sheet to keep in the heat. Otherwise

the effect is injurious, like a damp bed, only when there is high fever and a raised temperature; then we do not wrap around the warm blankets, because the body is already too warm.

Thus the wet sheet is made to cause diametrically opposite results. "If it is changed repeatedly as fast as the patient becomes warm, as in cases of high fever, almost any amount of heat may be abstracted slowly and gradually from the body. But if the patient remain half an hour, or an hour the most delicious sensation of warmth and a gentle breathing perspiration are produced, while all pain and uneasiness are removed. It produces all the soothing influence upon the entire system which is produced by a common poultice on an inflamed surface."

It will astonish, beyond measure, those who have never seen the action of the wet sheet, to witness the powerful effects to reduce fever, and to calm and soothe the body and produce sleep. Where patients have been for days and nights deprived of rest the most soothing and refreshing effect can be easily produced, and sleep be obtained when all other known means fail. It has been well said, that if a person has had the misfortune to contemplate suicide, if he have the wet sheet applied he will be sure to change his mind in half an hour.

This is a process against which there is a vast deal

of prejudice. This arises from ignorance of some of the simplest laws of Nature. People learn too often right well from experience, the bad effects of laying in a damp sheet, or of remaining with damp clothing of any kind. When a person is exposed to a damp bed or damp clothing in the ordinary way, a great amount of heat is in this manner conducted off from the body, water being a rapid conductor of caloric, and thus the body is greatly exposed, and the most serious results follow. Every one knows how liable we are to take cold, or to bring on inflammations, fevers, &c., in this way. The mere exposure of the feet will thus often produce severe ailments. In this process a number of woollen blankets are to be smoothly spread out upon a bed or mattress, in the same way as for sweating; a well wrung sheet of thickness, weight, and size proportioned to the age, size, strength, and condition of the individual, is laid upon the blankets. The patient lays at length upon the sheet, which is very quickly wrapped closely about the body, all except the head and face; and then also, in the same manner, first one of the woollen blankets, and then as many more, one by one, as is necessary to retain the heat. The *first* impression, except in very high fever is unpleasant, but the packing all properly arranged, there soon follows a very soothing, pleasant sensation of warmth. If the

object be to reduce a high fever, the sheet should be changed as often as the patient becomes warm. Two or three wet sheets are better when the object is to reduce the temperature of the body, and thus the quickness of the heart's action, and the circulation, as in high fever. The refrigerant action continues longer, and the invalid is not much inconvenienced by frequent moving. Sir Charles Scudamore, M. D., F. R. S., while at Graefenberg says, "I made the experiment of lying on three wet sheets instead of one. The first impression on laying down, was that of greater coldness, but when packed up, this subsided into a sense of pleasant coolness that was refreshing. This remained, so that at the end of an hour and a quarter I was not warmer than I had been in ten minutes with the one sheet. It was particularly agreeable that the back remained cool so long. In an hour and a half I had the same general warmth as with half an hour with one sheet. In another quarter of an hour I was becoming so warm that the animal heat had risen one degree. Had I remained longer, I should doubtless have perspired freely. I was much satisfied with the experiment, as showing the long continued refrigerant power of the three sheets in comparison with the one."

*Bandages.*—For a great variety of purposes, are made to produce precisely the same effects upon any *part* of the body as the wet sheet upon the whole body.

*Sitz, or Sitting Bath.*—A small ordinary washing tub, 16 or 18 inches in diameter, is suitable for a bath of this kind. The water is generally 2 or 3 to 5 inches deep, and of temperature according to the strength. During this bath the body should not be exposed to cold; only the part to be exposed to the action of the water should be uncovered. For head-aches, giddiness, too much blood and heat in the head, for strengthening the nerves, relieving flatulency, for piles, hæmorrhoids, and for strengthening the organs of digestion, this kind of bath is most excellent. Foot baths are sometimes taken at the same time. This bath is continued from a few minutes to two or three hours, as the case may be. As a rule it should not be taken on a full stomach. The extremities should be warm.

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*Head Bath.*—A shallow wooden bowl is suitable for this bath. It should be rounded on one side for the neck. The person can lay upon a rug or quilt spread upon the floor, or whatever he pleases. This bath is good for all kinds of pains in the head, inflammation in the eyes, deafness, loss of smell and taste. It is good also to prevent or drive away too much blood in the head. For this it is only taken a few minutes. The sides and back of the head are alternately placed in the water. It may be taken a full hour for old chronic complaints.

*Rubbing Wet Sheet.*—A coarse sheet is slightly wrung out and thrown about the naked person, and the body rubbed briskly all over 4 or 5 minutes till there is a pleasant glow. Then with a dry coarse sheet or towel the body is made dry. This is a mild and very excellent bath.

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*Clysters.*—These of pure soft water are best. Let those who are obliged to use cathartic medicine try water. Tepid, cool or cold water is used. Almost every one can use it cold. No air should be introduced with the water.

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*The Douche.*—This consists of a stream of water of any required size and height, and can be made to produce a most powerful influence upon the system. Priessnitz cures dogs of hydrophobia by douching during the paroxysm, and then covering them to sweat. It is most excellent for the raving maniac and for those in delirium tremens.

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*Drinking of Water.*—The quantity usually directed by Priessnitz, is from 8 to twelve tumblers daily. His general advice is, “do not oppress your stomach, although I wish you to drink as much as you can conveniently.” Some at Grafenberg drink enormous quan-

tities, without any apparent inconvenience, always taking active exercise at the same time ; yet it should be remembered, that serious consequences may result from this use of water. None should be drank while the body is very cold ; and very little while fatigued from exertion. It, in connexion with exercise, healthfully promotes perspiration, and acts, also, in a highly beneficial manner upon the renal secretions and organs, especially if they are in any way affected with chronic disease.

Dyspeptics should drink much at meals, particularly at dinner. But the food should never be “ washed down ” If one has acidity, eructations, heart-burn, or any of the multiform symptoms of indigestion, gorging the stomach with pure soft water will prove the best remedy we know of to reduce those symptoms. The inordinate craving for food of improper kinds and at unseasonable hours, can be very much prevented by drinking water. An infant that has been nursed too often, as most children are, will on reforming its diet, be much benefitted by feeding it with water when it cries for its food. When it has indigestion as shown by eructations, water is most beneficial. How often have fevers been broken up at once by drinking water ? In such cases, where there is thirst, there is no danger of taking too much. The more the better, until thirst and fever are reduced.

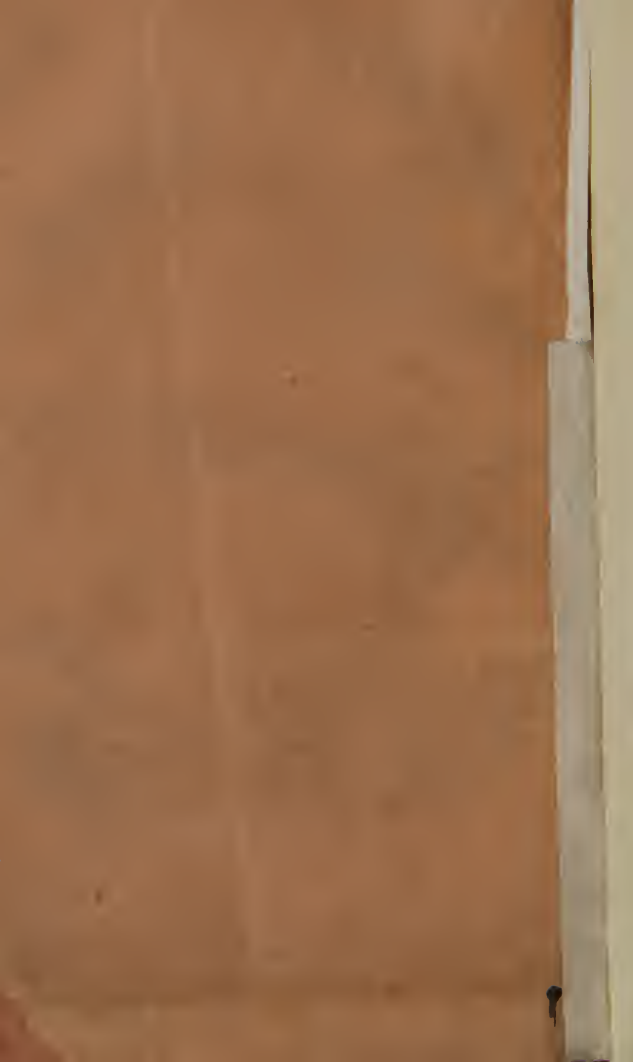
The blood of most persons, from medicines, improper diet, &c., may be said to be in a semi-poisonous state. No one, in civic life, has blood so pure but that benefit will be derived from daily drinking of pure soft water.

This short description of the processes of Water-Cure is from the Water-Cure Journal and Teacher of Health; a new periodical, issued at New York. It is to be recommended to all who are interested in the subject of health and the physical well-being of society.

END.









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